A PERFECT SVRVEY OF THE ENGLISH TONGVE,

TAKEN ACCORDING TO THE VSE AND ANALOGIE of the LATINE.

And ſerueth for the more plaine expoſition of the Grammaticall Rules and Precepts, collected by LILLIE, and for the more certaine Tranſlation of the *Engliſh* tongue into *Latine*.

Together with ſundry good demonſtrations, by way of Sentences in either tongue.

Written and collected by *Io: Hewes*, Maſter of Arts.

Principijs cognitis, multo facilius extrema intelligentur.
Cic. *pro* Cluentio.

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TO THE RIGHT REVEREND FATHER IN GOD, GEORGE BY THE Diuine prouidence, Biſhop of LONDON.

AS it happeneth to the skilfull Gardener, when hee hath committed his Seedes and Plants to the Earth, that ſtill as the ſame begin to ſpring vp to open ſhew, ſo faſt againe doth his labour and toyle increaſe vpon his hands: So fareth it (Right Reuerend good Lord) with the like poore and vnreſpected, yet neceſſary ſtate of Schooling and managing of Youth, that all the labours of the Teacher, are little enough to order, poliſh and refine, that once hee hath taken in hand to performe and execute.

Many Gardeners hath this Land had, and now hath at

this inſtant, (thankes bee vnto the Lord) and as their hands are now full of worke, ſo would I (as my ſmall Mite may bee accepted) ſhew my ſelfe in dutie preſt to help, or in ſome part to further their godly induſtry.

Some ſeedes or plants haue I alſo by no leſſe tedious ſearch in my time collected, and ſuch as to the younger or weaker Students ſhall not be vngratefull; for well I know their proofe in more barren plots.

Thoſe, as I wiſh them ſome place within the Garden of this our Cõmon-wealth, and whereof your Lordſhip holdeth in part a moſt reſpectiue & vigilant eye; ſo haue I made bold firſt to ſubiect them to your onely cenſure & defence.

And though to your wiſedome now in farre greater affaires and deſignes imployed (I confeſſe) they ſhall not be worthy the note, yet if the ſame (as in your wonted and great clemency to others) ſhall vouchſafe them the meaneſt fauour or applauſe, I doubt not, but that you ſhall thereby incite many and diuers, to ſeeke and finde herein, what may, and that moſt neceſſarily import them, and the common ſtate, whereof they are particular members.

And as it behoooueth herein euery man for his part to be a Labourer, ſo I beſeech the Lord, that what we ſowe, plant or water, in a godly zeale, hee will giue vs an ample increaſe thereof to his glory, and preſerue your Lordſhip with a long and happie life, to the good of the Church, and the comfort of all true and vpright hearts in the ſame.

Your Lordſhips moſt deuoted:

Io: Hevves.

In Authoris Encomion.

QVantum subsidium, Labyrinthum intrare paranti
Præbuit infido Cressa puella viro,
Tantam inter curuos flexus, cæcosq́, recessus
Romanæ linguæ, præbet HVISVS *opem.*
Hunc tibi perpetuò cupias Comitemq́, Ducemq́;
Hic semper cymbæ sit Cynosura tuæ.

W. SVVIFT, Bristoliensis.

GRammaticos paucos, per multos Grammaticastros
Ast magis immites sæcula nostra ferunt.
De re Grammaticâ si superest seges ampla librorum,
Præ reliquis liber hic Phillida solus habet.
Nostrates facili methodo notâq́, loquelâ
Quippe docet, duros enucleatq́, griphos:
Vnde tibi (Lector) si quid dulcedinis hauris,
Authoris dicas molliter ossa cubent.

H. PRICHARD.

ESt alijs alius Callis, quo scandere Collem
Parnassi satagunt, Pieridumq́, Scholas:
Indicat HEVVES *facilem, quem plurimus extudit vsu*
Callem ad Pegasidas, qua Duce, carpe viam.
Inuia doctrinæ nulla est via; dummodò metam
Contingas, palmam, quâ potes arte, petas.

THO. HEINES.

QVæ sunt Authoris magno producta labore,
Exiguo sumptu (Candide lector) habe.
Candida quippè tibi liber hic documenta propinat,
Candida sunt, quoniam Candidus Author erat.
Hunc tibi quære librum, si vis conclaue videre
Grammaticæ, voti (quò Duce) compos eris.

THO: DOBS.

Qvi natus Spartam, Spartane non propagat illam,
Hunc ego non hominem sed reor esse feram.
At tu non abdis caecâ tellure talentum,
Quod tibi munificâ dat Deus ipse manu.
Perge Senex venerande, Senex suauissime, perge,
Angliacum Latio rore rigare solum.

R. HAMBIE.

Ad Authorem Τετράστιχον.

ARtibus ornatur Doctrina, ornantur & artes
Grammaticâ, studio est illa polita tuo.
Quid tibi nunc referam hanc qui illustraueris artem?
Grammaticorum sis tu decus, atq; pater.

IO: BRADSHAVV.

In Authoris operisque laudem Δίστιχον.

SVfficit hoc laudis, liber hic clarescet in aeuum,
Nec minùs Authoris fama perennis erit.

DANIEL BAYNHAM.

W. LAVINGTON *of the Mid. Temple*, London *Gent: to the Reader.*

THe *Tongue* and *Penne*, the heralds of the *Heart*,
By *Reason* yeeld, that *Nature* doth deny:
Yet *Tongue* and *Penne* and *Reason* learne of *Art*,
When *Natures* wants they best would beautifie:
All those in one, loe heere a *Sympathy*.
Where, say the *Author* shall preuent thy paine,
Accept his *Loue*, and giue him *thankes* againe.

To

To all Teachers of the Art of Grammar in the Latine tongue, and to what other his louing Countrey-men and Friends, who are desirous to finde a more easie and speedie way thereto:

Io: Hevves *wisheth all Happinesse to their good and laudable Endeauors.*

Entle Reader, if thou hast beene long conuersant in the Art of Grammar to the vse of the Latine tongue, I shall not heere seeke to instruct thee for thine owne part; for then I know thou doest not relie so much on the Rules and Positures of Grammar, as vpon thy daily readings and authorities therein to such end grounded. And to say the truth, thy meane diligence so imployed (were thou but meanely practised that way) might soone farre exceed all, that I shall or may heere deliuer by way of Precept or otherwise; for I giue thee but a shadow of the body, whilest thou now apprehendest the substance:

Vsus frequens omnium Magistrorum facilè præcepta superat:

But if thou shalt as out of thy kinde loue and patience, determine to instruct others that are ignorant therein, then doe I know, that thou shalt haue need, or at least see cause to make sometimes way to thy Pupill thereto, by those things that are more familiar or better knowne vnto him.

And this I haue also found to haue beene an vsuall thing in our Schooles at first, as well publike as priuate, although of some too soone posted ouer, and the same there againe so long time after neglected, vntill through want thereof, the labour both of Master and Scholler hath beene like that of those that build on sandie or infirme ground, which euery gust of winde threatning its ruine, the least shower of rayne doth easily wash away and demolish.

Heere speake wee of a Building, and which requireth both Art and labour: but this which heere I treate of, requireth greater patience then men would suppose that know it not, because our younger Children, or who first doe en-

ter

ter the liſts of this Art, doe hardly learne any point thereof to any perfection, that is not demonſtrated to them a thouſand times.

Howbeit many their Tutors wee may ſee, whether to auoyde this tediouſneſſe or no, I will not ſay, but this wee finde, that they giue them now ouerſoone to learne their precepts of Art onely in the Latine tongue, which are then a long time after more tedious vnto them, then the reading of any Latine Author, which would be both a while ſpared, vntill they were made meete for both.

Herein I know doe ſome Schollers yet ſhew themſelues more ingenious, and docible then others; howbeit to ſeeke to learne that which is difficult by that which is more difficult, or as we may ſay, *Obſcurum per obſcurius*, is found in fine but a double labour: in which reſpect it ſhall litle make againſt me in the ſpeciall, that it hath beene an ancient cuſtome, or the manner of the moſt Learned, in caſe a better cuſtome or practiſe in this their firſt entrance might any wayes be found out.

Bona conſuetudo excutere debet, quod mala introduxit.

By this I grant, which hath beene the more common vſe of Teachers in this facultie, haue many young Schollers beene drawne to will and endeauour their beſt, and yet further (notwithſtanding their ſo hard beginnings) diuers we haue ſeene to haue in a ſhort time attayned to the vnderſtanding of their Latine Author, or what they haue heard in Latine ſpoken vnto them: Onely in this might we yet note their imperfection, that being required to tranſlate the ſame backward, which they had from the Latine words ſo conceiued, I meane from Engliſh againe into Latine, this they no wayes could in any certaine manner.

Yea, and now it followeth, which more is, that vpon any light diſuſe made of this their former exerciſe (which falleth out yet to many by ſickneſſe or want of their due maintenance thereto) ſo ſoone doe they forget or forgoe that they had ſo before learned or conceiued: And the reaſon is, for that the ſmall treaſury of their memory therein, had depended then more vpon their tongues end, then vpon any certaine or ſolid iudgement.

And this I finde to grow by many accidents or cauſes, which hinder at firſt the younger ſort; and this not the leaſt, namely their defect as then in the right knowledge or cenſure of their owne Mother tongue, in regard it holdeth a great difference in it ſelfe from the dialect of the Latines.

Of this might many Inſtances be giuen, In the vſe firſt of the parts of Speech; ſecondly, of the Modes and Tenſes of Verbes; and laſtly, in that of the Caſes of the Subſtantiues, Perſons & Relatiues, which haue a certaine dependancy with the Latines from their former Verbes or Prepoſitions, or what other cauſes in the ſeuerall Speeches occurring: All which are to be ſeriouſly obſerued in their times and places; The Latines for this, much relying vpon the termination

of

of their wordes, which then maketh the difference, and giueth a light vnto the Reader the more, as it is a thing well wrought and poliſhed to his hands, the Engliſh not ſo.

But in this I note alſo, a great cauſe of errours of ſuch our younglings thereto, that many Teachers (where yet I would no wayes depraue thoſe that well deſerue) haue farre more regard, that their Pupils learne much without the Booke (a thing which they know, will well content their Parents) then that they make any good or profitable vſe of that they doe learne: And yet this in many ſuch Teachers I ſhould hardly diſcommend, when their ſalarie being ſmall, they doe or muſt oppreſſe themſelues with the greater multitude.

But in this caſe I know it will bee ſaid, that this point of their induſtrie conduceth much to the Schollers future good, namely for his better knowledge and memory of his particular words in Latine: which well I might grant it ſo, but this ſerueth litle to the due compoſition or ſtructure of ſuch wordes, which yet is the chiefe end of our Rules and Poſitures:

For why? It ſhall therein bee now as a thing more neceſſary, that the Shoolemaſter doe at firſt furniſh his Scholler, as well for the judgement part, as for his memory and ſtore of wordes, or much rather of the two; And this wee no leſſe finde to be euermore the beſt helpe for memory, or for the continuance thereof, and is the chiefe key of this worke:

Omnis praxis ſine præuiâ theoriâ imperfecta & incerta eſt.

And hereto might I deliuer the errour of many, who are more ſharpe and violent in their teaching, which might yet well ſort (I grant) with our nimble and pregnant wits, where they are notwithſtanding more careleſſe and negligent in their Exerciſes, and when truſting thereby to their memories, they bee worſe imployed.

But this ſharpe courſe taken with weaker wits in their repetitions, where they giue yet good tokens of their will and diligence, might giue vs to note, that ſuch Maſters haue now forgotten their owne debilities when they were Children:

Or it may bee, that being then of a more quicke wit and capacitie (as their yeares alſo might had better helped thereto) they now expect the like of others without difference, and which not performed by them, they fall anon into choller, not hauing as yet learned to maiſter their paſſions, and is a thing more proper to quicke wits.

But by this they may be ſeene to make good Schollers, I grant of ſome, but herein doe they wrong thoſe that haue leaſt parts or helpes of nature in them, as by whom (eſpecially ſo doing) neither can the Tutor gaine any great credit, nor they by him any profit.

Ars omnis inutilis est eis, quibus desunt principia naturæ.

Others yet there are of greater parts committed to them, who being not yet throughly seasoned, or encouraged to their labours, when now they finde more expected of them then they can performe, or the same with a more seuere countenance or sharpe hand exacted, doe soone leaue of, where they begin, holding it sufficient for themselues to Write, and cast Accompts, which then come on with more ease and fewer stripes.

Those yet wee afterward may see, doe commonly vpon a small depth of booke learning, or by better experience made in the world, proue themselues the wiser men, whiles the greater number of our sharpe hot-spurres or ready-braines in that age, proue afterwards either fickle or brittle, as who resemble the winde which is seldome found stayed, or our Summer fruit, which is not long lasting; And which caused the Orator to say of them more generally, all which (it may be) hee had in his time well noted.

Non potest esse succus diuturnus in eo, quod nimis celeriter est maturitatem assequutum.

And to this I might adde, that a sharpe and seuere Schoolemaster, and a timerous and heartlesse Scholler, seldome sort well together; when indeed such a one requireth not onely a gentle and fauourable hand, but that patience in the Master which before I spake of, otherwise should hee wrong himselfe as well as his Pupill.

But such of either sort doe all Ages bring foorth, and therefore let this bee a glasse to the Master (if the wiser of the two hee be) where hee may note the errour by others, if not in himselfe, or the better content himselfe with that hee findeth in his Scholler.

Quo quisq; solertior & ingeniosior, hoc docet iracundius & laboriosius.

Which then obserued by the Scholler, when by no meanes hee can gaine his Masters loue, it doth much in time alter and transport his affections, as that then abating his desire to Learning, or casting him into a kinde of feare or stupiditie, hee proueth euery day of lesse hopes then others.

Obest plerunq; iis qui discere volunt authoritas eorum qui docent.

But leauing each Schoolmaster to his charge, for it was not my intent to cast my sickle into his haruest, but to commend vnto him some short notes to ease his labour, in case hee be troubled with Schollers on their part lesse docible, or of more weake capacitie; to them let me now addresse my speeches, who are out of his charge.

And of those haue we knowne many, who when they haue in part, or in the whole forgotten their Principles of Grammar, doe after many yeares feele the

want

want thereof, howbeit for that they are more ſeriouſly imployed in other matters to them more important, whereby they cannot turne ouer or peruſe the whole Catalogue of them, as they are deliuered by *Lilly*, and thereby reduce them againe to memorie, they ſoone faint in their deſire, or make ſmall profits thereof.

For their ſakes therefore, and for that Maſter *Roger Aſcham*, a man that hath well deſerued of the Muſes, hath long ſithence in his *Schoolemaſter*, wiſhed the like on ſome mans part or others to bee done; I haue drawne thoſe Rules of Grammar into ſhort brieſes, which preſenting themſelues as in a Glaſſe, or as wee might ſay; *Sub vno obtutu*, vnder one and the ſame eye vnto them, they may take good notice of them, and ſo make them for euer their owne; where that of the Poet might ſeeme ſomewhat to excuſe me, in caſe it leſſe contenteth:

Quicquid præcipies eſto breuis, vt citò dicta
Percipiant animi dociles, teneantq́, fideles.

In thoſe alſo, or together with them, haue I heere made an exact Suruey (as the time hath yeelded me) of the *Engliſh* Tongue, as the ſame may for the vſe of all the parts of Speech in Compoſition beſt conduce or accord with the *Latines*; and ſo haue I made as a *poſteriori* the Engliſh tongue for thoſe that are Engliſh, the firſt ground-worke to the Latine.

And heere amongſt all other points of difference, this is not the leaſt, that the Engliſh Tongue dependeth vpon many wordes, which the Latine Dialect doth not expreſſe at all, and which for this cauſe in all my Brieſes or Tables following, I haue tearmed them *Signes*, as which demonſtrate the vſe of the following wordes, and this alſo in regard of the Latine tongue, which without them cannot bee tranſlated into our vulgar.

Thoſe wee finde doe yet ſeeme at firſt to the weaker Scholler, as neceſſarily to bee tranſlated word for word into Latine, as the reſt: and indeed ſo are many of them in their times (a thing which wee haue not omitted to note downe, by way of Exception) when for want of the due knowledge of their vſe, many an hard ſtroke is made at old *Priſcians* head vnawares.

To ſtrengthen alſo this part of the Theorie, I haue hereto annexed diuers Examples, whereby hee may learne to expreſſe againe thoſe Particles or Signes from the Latine into Engliſh in their due places, which otherwiſe not attended, ſmall profit ſhall hee make as wee ſaid of his readings, although hee may know the ſignification of euery word neuer ſo perfectly.

But the ſecond vſe of our Examples is more generall, namely to ſhew the vſe of ſuch Rules as wee ſhall collect, wherein I ſeeme not much to differ from the opinion of *Manilius*.

Per varios vſus artem experientia fecit,
Exemplo monſtrante viam.

If I ſhall be therein too skant, you ſhall finde a greater Copie in that Booke which paſſeth vnder the name of *Ianua Linguarum*, though thoſe onely haue I hereto choſen, which are more plaine and familiar.

Neither ſhall I thoſe leſſe comend to your obſeruation, for the better direction alſo of your affaires in this life, who if yee are aged, the better ſhall yee eſteeme of them, as they are the ſayings of the Ancient : A thing which it ſeemeth *Alphonſus* King of *Aragon* made good vſe of, when noting the manner of Flatterers in his Court, hee ſaid, that the Dead miniſtred to him the beſt Counſell.

Mortui optimi conſiliarij.

And herein hee ſaid truth, for good Bookes are like the Conſcience, bolde they are in their Oratorie, they will ſpare no offender, of what degree ſoeuer.

Or in caſe yee be young, the more it ſhall ſtand you in hand to ſeeke and accept of Counſell : And this I ſay, for that youth reſembleth the Vine, whoſe branches being weake and ſtill ſprouting out, muſt therefore be held vp with many props and ſtayes ; and therefore doth our Chriſtian Poet well aduiſe them, as noting their ſafetie thereon depending.

Res eſt conſilijs ſecura fidelibus vti.

Howbeit in ſeeking their good, I could wiſh them not herewith onely to ſtay, or to relye only on theſe my weake labours, which ſhall helpe but in part; As if it ſufficed them to imitate thoſe Dogges that lap heere and there vpon the brinke of the Riuer of *Nilus*, and ſo to bee gone; but that they ſo hold on their courſe, that admiring thoſe ſhort Speeches heere related, they may ſeeke Counſell at full of the prime Authors themſelues.

Gratius ex ipſo fonte bibuntur aquæ.

And this ſhall they ſoone approue with me, when euery dayes labour ſhall adde vnto their worth : neither ſhall it be otherwayes with them, then with thoſe young married Couples, who liue the firſt yeare, and it may be a long time after, vpon their Parents and Friends bountie, but euermore doe they hold that more ſweet and pleaſant by farre, which they gaine of themſelues by their owne ſweat and labour.

What ſpeeches of the *Latines* in thoſe their readings eſpecially of the Poets, they ſhall finde to bee more knottie, or meerely Figuratiue, as giuing one Speech for another, one Moode, Tenſe, Perſon, Caſe, Gender or Number for another, a thing yet frequent in Authors ; to thoſe they ſhall finde the more direct and eaſie paſſage hereafter, eſpecially, where their Tutors or what other of the Learned ſhall giue them an helping hand thereto.

Vntill which time I leaue to passe herein further, then what seemeth best to concerne the first rudiments, commending these my Labours to those aboue the rest, who shall apply them to their best good, or shall take them in as good part, as I haue out of my deerest loue intended them:

Yours in the Lord,

IO: HEVVES.

Non tam præclarum est scire Latinè, quàm turpe nescire.

A Briefe note of the parts of Speech according to the English.

All *Names* are ———	*Declined.*
(*A*) and (*the*) are signes of ———	Noune Substantiues.
All wordes ioyned or which may ioyne with *man* or *thing*, are —	Adiectiues.
Who, which, whom, whose, what, whatsoeuer, ———	Relatiues.
(That) for (which) *and commeth then next before a Verbe*, are —	
I, thou, hee, Singular: wee, you, they, Plurall: are ———	Persons.
(*To*) is a signe of ———	A Verbe Actiue.
Exceptions. (*To*)&c. next after ——— Any Substantiue of thinges *materiall*, as Gold, Siluer, Iron, Wood, &c. Any of these Adiectiues, Apt, ready, slow, *Aptus, paraptus, tardus, &c.* Any of these Verbes, to exhort, to incite to preuaile, *Horter, in cito, valet, &c.* — is a signe of the	Gerund in (*dum*) or Participle in (*dus*) with (*ad*) or yee may change your speech by (*that*) or (*which.*)
(*To*)&c. next after ——— Any Substantiue of thinges *not materiall*, as Time, cause, occasion, power, &c. Any of these Adiectiues, desirous, skilfull, ignorant, *Cupidus, peritus, ignarus, &c.* — is a signe of the	Gerund in (*di.*) (*dum*) with (*ad.*)
(*To*)&c. next after Verbes of Going or comming, is a signe of the	Firſt Supine or Gerund in
(*About to*)&c. as about to loue, is a signe of the ———	Participle in (*rus.*)
Am, is, was, are, were, bee) are ———	Verbes by *Sum exiſto.*
(*To bee*) and is then a *double word*, as to be loued: is a signe of the	Verbe Passiue.
Exceptions. (*To be*)&c. next after — Any of the Englishes of (*Sum*) am, is, was, &c. ——— Any Substantiue or Person — — is a signe of the	Participle in (*dus.*)
(*To be*) &c. next after any of these Adiectiues, worthy, worthy, easie, hard, *Dignus, indignus, facilis, durus, &c.* — is a signe of the	Later Supine, seldome a Verbe Passiue.
All wordes that in English end in (*ing*) as louing, &c. are ———	Participles in *ans* or *ens.*
1 Exception. But a Preposition before such word ending in (*ing*) maketh it —	a Gerund in *di, do, dum.*
Yet note that such Gerundiue wordes hauing a Substantiue or Person following them, may be changed into the ———	Participle in (*dus.*
(*Being &c.*) is a signe of the ———	Participle in *tus, ſus, xus.*
(*Hauing*) &c. spoken as from the sense of a Verbe which is Actiue, must be changed by (*when*) or (*after that*) as *hauing loued:* But spoken from the sense of a Verbe *Deponent*, as hauing ———	Participle in *tus, ſus, xus.*
Spoken *loquutus*; *Hauing*, is then a signe of the ———	*Vndeclined.*
If ye doubt of any word in ſ beginning of any clause of speech, it is	a Coniunction.
And, or, nor, either, neither, but, then, as, as it were, that is to say,	
Even namely, by *Nempe, ſcilicet, videlicet:* are ———	Coniunctions Copulatiue.
wordes That yee doubt of in the middle or end of your (speech, Of *time*, as *euer, neuer*, Of *place*, as *heere, there*, (Verbes, that end in English in *ly*, and ẅ then ioyne with — are	Aduerbes.
	Prepositions.

An Example of the parts of Speech as they lye in orde

Declined.

1 When *Caius Iulius Cæsar*, and *Cn: Pompey*, two Princely Peeres of *Rome*,
2 Vpon *a kinde* of *emulation* or *hatred* each to others, ſtroue for *the Empire*,
3 A thing *contrary* to the *earneſt* deſire of *many good* men,
4 *Who* more affected peace, *wherein* they had long liued, and *which* they thought
5 To bee the beſt meanes *that* might vphold the Common-wealth:
6 Hence ſought *they* firſt (as *wee* in the like would) to reconcile *them*,
7 And *to aſſwage* their malice, which yet they could not *doe*,
8 *Money* and *Munition* they had *to effect* that they long wiſhed for,
And as *ready* they were *to attempt* that they deſired, as *ſlow to obey* Commanders.
Yet did the Senate continually *exhort* them *to put* off Armes, but what of this,
When now the Fates farre more *preuailed to haſten* their ouerthrowes?
9 Cæsar had now a priuate *ſtudy*, or rather an earneſt *deſire* alone *to rule*.
Pompey againe, as hee was by his affabilitie and courteſie *skilfull* to *draw* many into his
So was hee alſo *deſirous to ouerſway* his Oppoſites.
10 When thoſe two Generals had now *come* into the fields of Phatſale there *to pitch* their T
11 And either part were now *about to giue* the onſet,
As Pompeyes horſemen were *to diſcharge*,
12 The Cæsarians (in regard they *were* not ſo many)
13 *Were* almoſt *diſcomfited*, and had *beene* quite *ouerthrowne* the firſt day,
14 Had not Cæsar (who knew better in ſuch cauſe what courſe *was to bee taken*) come freſh
Affirming that in *matters to bee effected* by the Sword, feare muſt not daunt them:
I haue not brought *you* hither (ſaith hee) *to be Crowned* by cowardize;
15 Neither doth our glory conſiſt in thinges *eaſie to bee atchieued*:
Thinges are onely *hard to bee done*, becauſe we dare not doe them:
But as now what is *neceſſary* and *honourable to bee attempted*,
It is our part to thinke, that what is of this nature, is *ſhameleſſe to bee neglected*.
16 Thus *paſſing* to and fro, and either ſide *affecting* the honour of the day:
17 Time there was none *of idling*, for the chiefe cauſe was now *in acting*.
18 The one therefore *by inuading the ſtronger Guardes*,
And thoſe againe applying themſelues *in the reſiſting of their Forces* imminent,
19 Both *being incited* by the memory of their former Conqueſts *gotten*,
℣ *Hauing* now with great vehemency *ſpent* their ſtrengthes, the night came on them.
20 When Cæsar *hauing* courteouſly *ſpoken* to his Troupes hee gaue the retreat.

Vndeclined.

21 *But* now began the battaile the ſecond day, *yet* not without great hazard on either ſide,
22 Heere did the Souldiers of Pompey both horſe *and* foot ſhew their valour, *but* Cæsar his
23 Onely the Fates now *more* fauoured him, and which I *rather* aſcribe to the cowardize
24 Who now *at laſt* gaue themſelues to flight, and he himſelfe as *then* eſcaping, (Pompe
25 Departed *thence backwards*, and *from whence* hee came
26 Though yet moſt *infortunately*
27 *Into* Ægypt *to* Ptolome, whom not long before he had inueſted *in* his Kingdome.
28 But he caſting off (*Oh* moſt curſed treachery) the memory of his bounties.
Slue (*alas*) that worthy Gentleman & ſent his head to Cæsar, which he bewailed

Briefe note of the Moodes according to the English tongue.

of the second person *(Tu Vos)* nominatiue.

f you bid, command or pray, it is *Let)* is also a signe of the —— } —— Imparatiue. moode.

pray God that } Signes by { *Vtinam*
d grant that } { *O si* of the —— Optatiue.

May, might, would, should, Signes of the —— Potentiall.

¶ Note yet that those wordes, especially the word *(may)* where they haue no precedent Conjunction or a Relatiue, may be no lesse translated by their owne Verbes —— { *Possum, Volo, Nolo, Debeo.*

hat, lesse that, but that, so that, before that, after at, since that, when, if, vnlesse, vntill, as soone as, w, although, albeit, as though, whereby, &c. — } Conjunctions seruing to the Subiũctiue.

¶ Note yet that many of those Coniunct: especially in the beginnining of your speeches, or where yee shall aske any question, you shall finde them also to serue to the Indicatiue; But this I referre to your readings in your Latine Author, *viz.* —— { *Si, sin, siue, cùm, postquàm, nisi, dum, donec, quomodò, quoniam.*

Relatiue will haue either a —— Subiũctiue. or Indicatiue.

¶ But asking a question, it is alwayes Indicatiue.

As who liueth without sinne? whom doe men say that I am?

yee shall eclipse or leaue out the Coniunction *(that)* in the structure of the tine which is *(quod)* or *(vt)* the Verbe, shall then bee of the —— Infinitiue.

When two Verbes come immediatly together (being of diuers sences) the later ll then bee the —— Infinitiue.

¶ Where yee may euermore obserue, that in all such formes of speech of two Verbes comming together, the signe *(to)* before spoken of, is then a signe of the Infinitiue moode, except after these Verbes, —— { *Possum, Queo, Nequeo, Volo, Nolo, Debeo.*

ceptions to the signe *(to)*

¶ Heere yet obserue in all your readings and practise, all the exceptions of the verbe Actiue and Passiue of the former briefe, of the parts of Speech.

Item in this forme of speech and the like *(Thou must eate to liue, not liue to eate)* u must translate the later Verbe by *(vt)* *(that)* as *Edendum est vt viuas, non uendum vt edas.*

¶ When a Person or Substantiue shall mediat the two Verbes, or leade the later Verbe with the Signe *(to)* you must change your speech by *(that)* or *(which)* as:

I haue prouided a Tutor to teach you, *for* (that may teach you.)

And the like after an Adiectiue thus:

Hee is fit, or a fit man to teach you, *for* (which may teach you.)

ll other your speeches, & which owne by Affirming, Denying, } the Verbe must bee of the —— Indicatiue moode.

An Example of the Moodes as they lye in order.

1 COme hither Sonne, and *Learne* at once for all,
2 *Let* not the time *bee loſt*, that may bee gain'd:
3 *God grant that* better hap to thee *befall*,
4 Nay this *may* well *bee done* thy ſelfe not pain'd.
Much *mighſt* thou learne, but that thou *mayeſt* in loue
Which *might* thee better *guide*, *proceed* thereto,
This *would* the wiſe *aſcribe* to God aboue,
Whoſe counſell firſt wee *ſhould* then *ſeeke* vnto.
5 *That* labour each man ſhould in his degree,
The Word commands, and this *vntill* wee die,
But *if* thou this neglect, what then may bee
6 The gaine thereof, *which may* thee dignifie?
This *who can* finde? Nay hence the Word doth threaten,
7 *That* God *will raſe* ſuch perſon from the Earth?
A worthy thing *that* Idlers *ſhould bee beaten*,
8 Who neuer *care* how to *preuent* a Dearth.
What then thou *mayeſt effect*, thou *muſt* not *ſhun*,
9 Whiles thou haſt *handes to worke* apply them well,
Againe, as this; ſo let each thing bee done,
10 *To giue* the Lord his praiſe and vice expell.
11 God hath Created *vs* not to *diſtaine*
Our names as Beaſts, for then moſt *iuſt* it were
On ſuch man *to impoſe* a double paine,
As whom the Lawes are *meete to keepe* in feare:
12 To them therefore our Conſcience now *muſt* binde vs,
When as wee heere *doe liue* our death ſhall finde vs,
Or to what other care hath God *aſſign'd* vs?
Hee *hath* vs *made* and *cali'd* vs by his Sonne,
Why then *regard* wee not, his will bee done?

A Briefe note of the Tenſes according to the Engliſh.

Id, *Was*, *Were*, } Signes of the —— Preterimperfect tenſe.

¶ Note that (*did*) in the dialect of the Engliſh is better, and that often eclipſed: as — *Hee ſpake*, for *hee did ſpeake*. *Hee went*, for *hee did goe*. *He tolde me*, for *he did ſay to me*.

¶ Secondly, tranſlate you thoſe three Signes where you ſee occaſion, no leſſe by the Preterperfect tenſe: vnleſſe where (*were*) is taken for (*ſhould bee*) as: A man *were* happy if hee knew his miſery: for *ſhould be happy*: heere it is euer Preterimperfect.

¶ Thirdly, if any of thoſe three come alone, they muſt bee tranſlated by their owne Verbes, *Facio*, *Sum*, *Exiſto*.

ight, *uld*, *uld*, } Signes of the —— Preterimperfect.

¶ And thoſe yee may no leſſe tranſlate (for ſo yee ſhall often reade them) by their owne Verbes, *Poſſum*, *Volo*, *Nolo*, *Debeo*.

ould by *Poſſum* —— Preterimperfect, or Preterperf:

ue, *ſt*, *th*, } Signes of the —— Preterperfect.

¶ But writing by way of Hiſtory, you may for the Preterperfect-tenſe, or times paſt, vſe the Preſent-tenſe, either of the —— Indicatiue or Infinitiue: as in *Cæſ.* & *Sal.* oftē.

Had) a ſigne of the —— Preterpluperfect

¶ But if (*Haue*, *haſt*, *hath* or *had*) come alone, as I haue a Mother, they are to bee tranſlated by their owne Verbes, —— *Habeo*, as *habeo matrem*. *Eſt*, as *eſt mihi mater*. Or *Sunt*, as *ſunt mihi duo nati*.

all, *will*, ſignes of the —— Future.

But (*will*) cōming alone, is to be tranſlated by its owne Verbes, *Volo*, *nolo*, Preſent, ſeldome Future.

Further in ſtead of the Future Indicatiue, Future Subiunctiue, and ſometimes of the Preterimperfect Subiunctiue, yee may vſe the Participle in (*rus*) with the Verbe *Sum*, thus:

1. I ſhall loue, *Ego amaturus ſum*.
2. When I ſhall loue, *Cum amaturus ſim*.
3. When I would reade, *Cum lecturus eſſem*.

ght, *uld*, *uld*, } Where the Coniunction (*that*) is eclipſed in Latine, which is *Quòd* or *Vt*, if yee tranſlate them not by their owne Verbes (*Poſſum*, *volo*, *nolo*, *debeo*) they are then ſignes of the —— Future tenſe of the Infinitiue.

all other your Speeches, your Verbe is euer of the —— Preſent tenſe.

¶ This Tenſe yee may beſt know by the time, all others depending on their Signes before expreſſed or knowne thereby.

This

An Example of the Tenſes, as they lye in order.

1 THis labour *did* me pleaſe at firſt,
But when then it *was* begun,
So many thinges appeared harſh,
That all *were* left vndone:
2 Now what in haſte as then I *did*,
And *was* the leſſe my praiſe,
3 It *were* my part if ſo I *might*
Now better my Eſſayes.
This *would* I doe, if thence I *ſhould*,
The Learned not diſpleaſe,
4 Or if the weaker ſort I *could*
well quit their paine with eaſe.
5 What others *haue* before *me done*,
The moſt I know approue,
6 Then ſay I *had* now written leſſe,
7 Then might I *had* thy loue.
8 I *ſhall* not *ſeeke* a greater boone,
Neither *will* I this *diſtruſt*,
But rather thinke by ſuch neglect
9 *That* I *might* ſeeme vniuſt;
And that but few that want my help,
Would hereof take diſguſt.

10 *Take* then that heere I *ſend*,
It *may bee* for thy good,
When oft thou *ſeeſt* the weaker ſort
Are plunged in the flood.
But this of all, if ſo thou *doubt*,
Is eaſily *vnderſtood*.

The first Table of the more generall rules of the Syntax of th

Cases: as they may bee conceiued in the English tongue.

WHere the Substantiue, Person or Relatiue cõmeth before the Verbe, it shall be 2. *Exceptions.*	Nominatiue.
Where the Substantiue, Person or Relatiue, cõmeth before the Verbe, the Coniunction *that* being eclipsed in Latine, it shall then be	Accusatiue.
The Relatiue rule — If a Nominatiue case come betweene the *Relatiue* and the Verbe, *the Relat.* shal be such Case as the Verbe requireth.	
(Of) is a signe of the	Genitiue.
But *(Of)* after a Verbe is a Preposition to the	Ablatiue.
(Of) spoken in *praise* or *dispraise* as (he is of a great house) a signe of the	Genitiue or Ablatiue.
(Of) next after a Particip. in *(dus)* as he is to be loued of me, a signe of	Datiue, or a Preposition.
(At) or *(in)* a place, as At or in Yorke, is a signe of the Exception.	Genitiue, Item *humi dom militiæ belli.*
But if your word of Plurall number as *Athenæ*, third declension as *Carthago*, is a signe of place bee of the	Datiue or Ablatiue.
(To) is a signe of the	Datiue.
But *(To)* a place, as To Yorke, is a signe of the	Accusatiue, Item *domũ ru*
(For) next after any of those Adiectiues, Apt, fit, necessary, &c. *Aptus, idoneus, necessarius, expeditus.* Verbes, To prepare, it is lawfull, &c. *Paro, prouideo, consulo, expedio, licet.* — It is a signe of the	Datiue.
From, after those Verbes of taking away *Demo, adimo, Eripio, tollo, &c.* Is a signe of the	Datiue, seldome a Prepos (tio
If the Substantiue or Person followeth a Verbe or any part of a Verbe, as Participle, Gerund or Supine, it shall bee	Accusatiue.
If the Substantiue or Person followeth 2. *Exceptions.* *Sum, forem, existo, fio.* *Verbes Passiues, as Dicor, vocor, appellor, videor, &c.* — It shall be	Nominatiue or such Case as they haue before them.
See what Prepositions, as *Ad, apud, ante, &c.* require an	Accusatiue.
(O) in Exclamation, requireth	An Accusat. or Nominatiu
If yee call or speake to any person, the word shall be	Vocatiue.
In, with, by through, are signes of the	Ablatiue.
But *In, with, by through*, comming before personall thinges, are	Prepositions.
(For) as for my sake, or cause, as *mea causâ, meo nomine*, is a signe of	Ablatiue.
(For) before the word of *(price)* is a signe of the	Ablatiue except by those Genit. *Tanti, quanti, &c.*
(From) as from a place, as from Yorke, is a signe of the	Ablatiue, Item *ruri, rure.*
(Then) spoken in comparison after an Adiectiue or Adverbe Comparitiue, *(Then)* being eclipsed in Latine, — Is a signe of the	Ablatiue.
See what Prepositions, as *A, ab, abs, de, è, ex, &c.* require an	Ablatiue.
Wordes that betoken *Measure*, as *seauen foot broad, long, &c.* *Space of place*, as *7. miles 7. furlongs.* *Space of time*, as *the seuenth day or 7. yeer.* — require an	Ablatiue or Accusatiue.
Where in the clause speech there is no 1. *Cæsar being Victor,* 2. *Cæsar triumphing,* — The Substantiue, Person or Rela-	Ablatiue absolute.

1 E*Ach enterpriſe ſeemes* hard at firſt,
And this *I finde* no leſſe,
2 *That* many thinges *men take* in hand,
3 *Which God deignes* not to bleſſe:
4 The labour hence *of* ſundry wights,
5 As I haue *heard of many*,
6 And thoſe *of rare* and *noble Sp'rits*,
7 *To bee admir'd of any*,
8 Who liu'd *at Rome* moſt famous Knights,
9 (Inferiour not *to any*
10 *To Carthage* ſent, a Citie *apt*
11 *For ſtealth*, and truce that brake,
Which was not *lawfull for them* thought,
And might the Romaines wake:
12 But moſt for this, that they *from them*
The glory ſought *to take*)
13 *Had* hard *ſucceſſe* before they could
A finall *Conqueſt make*:
For Hanniball *them chaſing* oft,
14 Who *was* chiefe *Captaine* then
15 Of Carthage, and *was deem'd* no leſſe
Then *peereleſſe Prince* of men.
16 *Vnto* the walles of Rome hee haſts,
17 *O wofull day* they cride,
18
19 Helpe *(Fabius Lord) in our diſtreſſe*,
20 And *with vs* good abide.
21 When *for their ſakes* hee makes no ſpare,
22 That might bee *bought for Gold*:
23 *From Rome* he haſtes, and though *more fierce*
24 *Then* any *Tyger old*:
25 *With him* hee copes not, though *in view*,
But held him ſtill *in chace*:
26 Thrice *twelue foote broad* he Trenches drew,
27 And thoſe *twelue furlongs* ſpace:
28 The *firſt day* that hee came in field,
Minutius was too raſh,
29 But *ſeauen moneths* after *(this* now *ſeene)*
Hee would not ouer-laſh.

...e 2. table: Rules of further Exceptions, to the former Syntax of the Cases.

Y these former Rules and Positures before deliuered of the Parts of Speech, Moodes, Tenses, and Cases, yee may in some generall sort assay to parse your English Speeches to the manner ference of the Latines, and that is punctually to note, how each word should bee composed: h then shall bee a good preparatiue for you vpon the wordes once had or learned, the better anslate your owne tongue into Latine.

Iowbeit comming then to reade your Latine Author, where those Rules are to take place, and h will in the Latine tongue appeare manifest in the termination of the wordes; Or when yee seeke to translate your Speeches from English into Latine more exactly, you shall finde of those last former Rules of the Cases to faile in part: And therefore for your further vledge of your Cases, you shall adde vnto them those peculiar *Exceptions*, which here follow ir order, and are of certaine peculiar wordes of the Latines, which will (*as Rockes and shelues a, manifested by their Card*) daily appeare vnto you in your readings.

Exceptions.	
To the fourth Rule.	
Of) after *Opus* and *Vsus*, Need, A signe of the	Ablatiue.
Of) after *Plenus, vacuus, inanis, expers, &c.* full, emptie, a signe of the	Ablatiue or Genitiue.
Of) after *Dignus, indignus*, worthy, vnworthy, a signe of the	Ablatiue.
Of) after *Natus, prognatus, genitus, editus*, borne, begot, a signe of the	Ablatiue seldome a Preposition.
To the Fifth Rule.	
Of) after *Pænitet, pudet, tædet, piget, miseret, misereor*, it repenteth, it shameth, it wearieth, it pitieth, &c. a signe of the	Genitiue.
Of) after *Accuso, condemno, moneo, absoluo, &c.* a signe of the	Gen. or Ablat. or a Preposition.
Of) after *Orbo, priuo, spolio, leuo, libero*, to bereft, &c. a signe of the	Ablatiue.
To the Ninth Rule.	
To) next ter those 1. Adiectiues, *Aptus, necessarius, procliuis, natus*, 2. Verbes *Pertinet, spectat, attinet*, it pertaineth, *Loquor, hortor, inuito, applico, prouoco, refero, mitto, scribo*, To speake, to exhort, &c. Verbes of *Going* or *Comming*: as *Eo, Venio*.	By the Preposition (*Ad.*)
To the Thirteenth Rule.	
En, Eccè, Eccùm. Behold an Aduerbe for a Verbe,	A Nominat. or Accus.
Egeo, Indigeo, Potior, to lacke, to obtaine,	Genitiue or Ablatiue.
Æstimo, duco, habeo, facio, to esteeme or regard,	Genit. of the *value*, as *Tanti, quanti, pluris, minor, &c.*
Reminiscor, recordor, memini, to remember, *Obliuiscor*, forget.	Genitiue or Accusat.
Impero, mando, pareo, obsequor, credo, seruio, studeo, ...eo, fido, confido, minor, irascor, blandior, parco, ignos-..., medeor, opitulor, resisto, respondeo, auxilior, &c. To ...maund, obey, beleeue, serue, &c. *Placet, displicet, ...et, &c. Obuiam, ire, &c.* to meete with,	Datiues.
Require	
Verbes Compounds of *Sum* except (*Possum*)	Datiue.
Verbes compounded with *Satis, benè, malè.*	Datiue.
...or, fungor, fruor, vescor, nitor, vaco, careo.	Ablatiue.

Other

The 3. Table : Rules of the Cases to bee added to the forme

Other Rules I must heere also deliuer you, though in the last place, because they are lesse uious, or not so common in your readings, and which deserue rather the name of Phrases, acc ding to the proper Dialect of the *Latines* : And so seeme they in respect of the other our for Rules, to bee spoken by way of *Figure*.

These haue I heere seperated by themselues from the rest, the better may you remember th

Additions. *Rules by way of Figure.*

1 THose Adiect. of *Quantity* put in ỹ Neuter Gender Singular of the Nominat. or Accusat, *viz.* { *Hoc, id, quod, tantum, quantum, plus, minus, nil, nihil, aliquid, &c.* } require { Genit. of the Subst following, as *Multi vini* much wine.

2 Those Aduerbs of { *Quantity : Sàt, satìs, abundè, parùm, &c.* / *Time*, as *nùnc* temporis, *pridiè* calendarũ. / *Place*, as *vbiuis* gentium, *nusquã* terrarũ. } require { Genit. after them *Instar*, like *è regione* uer against.

3 The phrase of (*Est*) by an *Eclipsis* where we vnderstand { *Officium, Pars, Proprium*, as *Sapientis est*, it is the part of a wise man. } —— Genitiue

4. The phrases of { *Interest & Refert*, as *Interest* Magistratus tueri bonos, / *Refert* multum Christianæ reipublicæ, &c. } —— Genitiue

5 { *Interest & Refert*, as Meâ, tuâ, suâ, nostrâ, vestrâ, cujâ, (*Interest, Refert.*) } – Ablatiue

6 The phrase of the *Adiectiue possessiue* expressed, *viz. Meus, tuus, &c.* where the Genitiue of the Person *Mei, tui, sui, &c.* is implicitly vnderstood, as : We heard *his* voyce *crying* in the Wildernesse, *Suam* vocem audiuimus *clamantis, &c.* —— Genitiue

7 The phrase of the *Person* expressed Datiue, *viz. Mihi, tibi, sibi, &c.* where the *Adiectiue Possessiue, Meus, tuus, suus, &c.* is implicitly vnderstood, as : Hee opened *my* eyes, *Illustrauit* mihi *oculos.* —— Datiue.

8 The phrase of (*est*) or (*sunt*) where wee English it by *Haue*, as { *Est mihi mater*, I haue a mother. / *Sunt mihi duo nati*, I haue two Sonnes. } —— Datiue.

9 The phrase of (*Est*) with a Gerund in (*dum*) where we English it by the word *Must* : but chiefly by the Verbes of *Gesture : Eo, abeo, cubo, dormio, &c.* as { *Abeundum est mihi*, I *must* depart. / *Moriendum est omnibus*, all men must dye. } —— Datiue.

10 The phrase of *Sum es fui, &c.* and what other Verbes, with 2. Datiues, as { *Sum tibi præsidio*, I am a helpe to thee. / *Habere aliquem præda*, to hold on as a pray } 2. Datiu

11 The phrase of Verbes admit ting two Accusatiues, as — { *Docere, rogare, celare, monere*, } { *Aliquem, aliquid*, Item, *Induere se tunicam*. } —— 2. Accusa

12 Obserue what Verbes Compounds require such Case as the Prepositiõ wherewith it is compounded requireh, as { *Adire, Alloqui*, } *Aliquem* / { *Exire, Egredi*, } *Vitâ* — { Accusati / Ablatiue

13 Obserue where contrary to the vse of the Prepositions, the Verbes compounded with *Præ, ad, con, sub, ob, in, inter*, requireth either { A Datiue onely, as *Prælucere, Alicui*. —— Datiue. / A Datiue with an Accusatiue, as { *Præferre, Cæsarem, Pompeio*. } —— Datiue v an Accu / A Datiue or an Accusat. at your pleasure, as { *Antestare, Alicui* or *aliquem*. } —— Datiue / Accus

Other

Author ad Lectorem.

NOn noua ſunt iſthæc (Lector) ſi ſingula ſpectes,
Sed quæ ſunt noſtris ſàt benè nota Scholis.
Aſt nouus iſte labor te forſàn (Zoile) pungat,
Cùm neq; nota probes, nec noua ferre velis:
Mitior intereà mens ſit Doctiſq; Boniſq;,
Vt quibus ex animo gratia maior ineſt.
Si cui profuero, ſàtis eſt, nihil amplius optem,
Solus hic ingenij finis, & artis erit.

DANIELIS ARVNDELLI Medici, ad Authorem Epigramma.

QVæ tu nota refers, noua ſunt examine vulgi,
Nec ſic grata minùs, nam noua vulgus amat.
Tum quod nota ſient Doctis, cum ſingula bellè
Diſcutias, Doctis non minùs eſta placent.
Ergò tu ſpurcas Luſcorum temnito ſannas,
Attribuet laudis ſat tibi docta cohors.
Quodq; poteſt vulgus, referet tibi pignus amoris,
Cui noua quæ fuerant, tu quoq; nota facis.

Eiuſdem in Momum.

VT Taurus cornu, Sonipes pede, Miluius vngue,
Marſus vulnifico dente tremendus aper;
Sic paritèr linguâ Momus metuendus acerbâ,
Quâ ferus innocuos vulnerat ipſe libros.
Euomat ipſe licèt Stygium, velùt Hydra venenum,
Hic liber à Momi fulmine liber erit.

AN APPENDIX TO OVR FORMER TABLES.

FOr the Rules or precepts of Art not before expreſſed, or what may bee thought herein or hereafter by vs omitted. (A thing common with thoſe who ſeeke to bee thus compendious) this may be for anſwer, that my Pupill ſhall ſeldome be troubled with them, or in caſe he ſo be, then ſhall hee the better conceiue of their manner and vſe, as hee ſhall firſt make a profit of thoſe firſt before deliuered, and which I haue heere thus the rather Collected, as they are the more familiar and vſuall.

Scriptum quò planiùs eò popularius & gratius.

Where if any doubt ſhall yet chance to ariſe to him, it ſhall be for his aduantage to inquire further.

In the meane whiles, let him weigh with himſelfe, that nothing more ſpeedeth in the Art of Grammar, then to make ſoft and ſure ſteps in the firſt rudiments: And where on the contrary to poſt forwards, and yet to bee weake in the true iudgement of them, were to make an endleſſe labour but no wayes gainefull.

And this I alſo ſay, for that thoſe Rules of the Grammar which are ſo requiſit for the firſt introduction of our Children, and what others to the Latine tongue, whether mine or others, they would be daily at firſt: or then often as (before I haue ſaid) read ouer on their part, or the vſe of them deliuered or imparted vnto them by the Teacher, according to that of *Quintilian:*

Grammatica ſemper eſt in receſſu.

Thoſe ſhall therefore now require many recourſes to bee made vnto them, that nothing in them deliuered may afterward ſeeme ſtrange vnto ſuch young Students, when occaſion ſhall offer it ſelfe.

And to this end, and for the better vnderſtanding now at firſt of thoſe our former Principles, hee ſhall doe well in his reading of them, euermore to apply

them to the Examples there oppoſite in Engliſh, where the word which concerneth the Rule is alwayes expreſſed in a different Letter from the reſt of the ſentence.

Secondly, hee muſt likewiſe ſeeke to apply them to whatſoeuer hee ſhall reade in any Engliſh Author.

Thirdly (and now in the meane while) whiles thus (I ſay) he ſeeketh to vnderſtand them, the like care would bee daily taken of learning by heart the declenſions of the Nounes, Subſtantiues and Adiectiues, and of the Pronounes, together with the Coniugations or formes of Verbes Actiue and Paſſiue, as they are deliuered in the Introduction of Grammar, which wee ſo ſeriouſly at firſt enioyne our young Children vnto, as who haue partly found this adage true in our ſelues.

Dediſcit animus ſerò quod didicit diù.

Or as the wordes of *Vegetius* are of his young Souldier.

Non tantùm celeriùs ſed perfectiùs imbibuntur quæ diſcuntur à pueris.

When this not often done, or leſſe ſeriouſly peruſed, hardly ſhall hee for his part proceed to decline, or vary other wordes to their likelihood; a thing yet moſt requiſite for him, where hee ſhall ſeeke to tranſlate his Mother tongue into Latine: And is one chiefe cauſe, that wee ſee many able in ſome ſort to vnderſtand their Latine Author, when yet they can no wayes relate (as at firſt I ſaid) their minde againe into Latine, vntill they can according to its due variation, apply each word to its Rule. And this precept I giue to note, what ſimilitude our memory doth beare to our younger plants.

Plantas tenellas frequentiùs adaquare proderit.

Many precepts yet am I further to deliuer him, as well concerning the Dialect of the Engliſh, which was my prime taske; as of the *Latines*, which yet is the ſcope I ſhoote at, and which all appertaine to his better proceedings: but of thoſe in their times.

But in caſe hee ſhall by that wee haue hitherto ſaid, ſeeke more timely of himſelfe to poſt forwards (where yet I could wiſh him not to ouer-maiſter himſelfe as yet with his Author, for this would but diſ-hearten him) hee ſhall doe well to take firſt by the way a taſte of his three Concords, leaſt without them hee doe but imitate the Blinde in groping for the way, which otherwiſe he might with more eaſe and certaintie attaine vnto.

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1. *The Concord of the Nominatiue Caſe and the Verbe.*

LEt him firſt (I ſay) learne or bee practiſed for a time, to accord his Nominatiue caſe to its Verbe, and the Verbe to the Nominatiue caſe, according to its due Number and Perſon: as

In Iudicio gratia abſit, *cauſæ* merita diſcernantur.

Virtutem quis *non* amplectatur? *Aſt ante virtutem ſudorem* dij poſuerunt. *Ex* Heſiodo.

☞ Where yet by reaſon wee vſe the word (1. *It*) in our Engliſh, 2. Or that the Nominatiue caſe is placed more obſcurely, you ſhall finde the Verbe of the third Perſon alone: And ſo may yee hold it as put Impersonally: as

1. Pudet *me eſſe inertem*:
2. *Non* eſt *turpe reipublicæ inſeruire.*

☞ Howbeit (*Sum*) (*Fio*) and the like, lying betweene two Nominatiue Caſes of diuers Numbers, may ſometimes ſeeme indifferently to accord to either: But to whether yee may beſt incline, the Eupheny, or ſweetneſſe of the ſpeech it ſelfe will beſt direct you, as in theſe Examples following: And where I wiſh you onely to obſerue the place of the Verbe, and that is:

As it accordeth to the Nominatiue { 1. former, 2. later.

1. Tulliola *deliciæ noſtræ tuum munuſculum* flagitat. *Cic.*
Magnæ diuitiæ ſunt *legè naturæ compoſita paupertas. Sen.*
2. Captiui *præda militum* fuerunt. *Liu.*
Quid niſi ſecretæ læſerunt *Phillida* ſiluæ? *Ouid.*
Sanguis erant lachrimæ. *Ouid.*

☞ And to this muſt you further note, that when two Subſtantiues or two Perſons ſingular ſhall leade your Verbe, there let your Verbe bee of the plurall number: as

1. Credulitas *pariter ac* diffidentia perdiderunt *homines. Ex Heſiodo.*

And then let it accord with the worthier Perſon: as

2. Ego *& vxor mea* valemus.
Si tu *& tua* valetis *gaudeo.*

☞ Where therefore this Example might ſeeme ſtrange, though tollerated by its Figure, and ſo well approued.

Romulus *cum* Remo *fratre leges* dabant:

Item, Ego cum vxore *& filijs* valemus.

☞ But the reason is, that both Romulus and Remus are both here intended in the sence as Nominatiues, though but one so expressed. And the like of the other instance.

☞ Howbeit yee may sometimes reade two Nominatiues expressed, and yet the Verbe to agree onely to the last, and so not Plurall: As in these Examples.

Diuitiæ verò virtus *&* gloria comitatur. *Ex Hesiodo.*
Turpis inopsque *simul miserabile* transigit *ævum.*
Non venus & vinum *sublimia pectora* regit:
Et genus & virtus *nisi cum re vilior algâ* est. *Hor.*
Risus populi atq; admiratio *facta est. Cic.*

☞ Secondly yee must know, that there are diuers Substantiues, Pronounes, and others, which being Singular doe yet betoken a Pluralitie, and so may the Verbe bee notwithstanding plurall: as

In Africâ magna pars *ferarum æstate non* bibunt *inopiâ imbrium. Plin.*
Item Pars occisi sunt: Partim *signorum* sunt combusta:
Planxerunt *cum omnis* Israel *planctu magno.*
Vterque *nostrum* valemus.
Aperite aliquis *actutùm ostium.*
Quid illic *hominum* litigant? *Ter.* For *Quod genus hominum. &c.*
Non minùs *quindecem millibus hominum in eo prælio* cecidere.
Alter *alterius onera* portate. *Plutarch.*

2. The Concord of the Substantiue and Adiectiue.

IN the second place, his care must bee to accord the Adjectiue to its Substantiue in Case, Gender, and Number:

Bono loco res humanæ sunt, *quod* nemo *nisi suo vitio* miser est. *Sen.*
Monstrosa res est, gradus summus *&* animus infimus,
Sedes prima *&* vita ima: *Bern. de Consid.*

☞ Where yet the Adjectiue may bee put alone either { 1. Masculine. 2. Neuter.

Examples.

1. Pauci quærunt *Deum propter se, sed propter aliud:*
2. Tutissimum *ergo, penitentia confessio & satisfactio culpæ.* *Quintil.*
Turpe, *senex miles turpe, senilis amor. Ouid.*
Turpe, *seni vultus nitidi, vestesq; decoræ. Corn. Gallus.*

☞ Where

☞ Where alſo two Subſtantiues Singular ioyned with a Coniunction Copulatiue, require an Adiectiue Plurall : as

Mecænas & Agrippa *fuere* Coętanei.

Cæſar & Pompeius *licet arctà neceſſitudine* deuincti *fuerunt, reconciliari tamèn numquàm potuere.*

☞ Neither this onely, but in caſe the two Subſtantiues Singular bee of diuers Genders, there muſt the Adiectiue agree with the worthier Gender, the Maſculine being worthier then the Feminine, and the Feminine worthier then the Neuter : as

Mulciberi capti Marſque Venuſque *dolis,*

Ego & ſoror *mea ſumus* alienigeni. *Ouid.*

☞ And the like might appeare in this inſtance, though by the figure Syntheſis.

Ilia *cum* lauſo *de Numitore* Sati. *Ouid.*

☞ The like inſtance might I giue of a Subſtantiue Maſculine or Feminine, joyned with a Subſtantiue Neuter : as

Bos & iumentum *ſunt ad præſepe* alligati.

☞ And yet wee no leſſe reade the Adiectiue in the like ſpeech Neuter : as

Lena & Scortum *ſunt* perniciociſſima.

☞ But for thoſe laſt recited formes of Speech how euer yee tranſlate them, this following Poſiture holdeth yet euer true, *viz.* That of things without life, though neither of them bee of the Neuter Gender, yet muſt the Adiectiue in ſuch caſe be made Plurall, and of the Neuter Gender : as

Virtus & religio *ſunt hominibus* neceſſaria *Deo* gratiſſima.

Diuitiæ decus gloria *in oculis* ſita *ſunt. Saluſt.*

Vulgus, aqua, & ignis, ſunt prorſus intractabilia.

☞ Though this inſtance yet I might giue to the contrary :

Per vim ſunt leges & plebiſcita coactæ :

But this forme of Speech happens ſeldome.

☞ Againe, yee may ſometimes reade your Subſtantiues Neuter, and yet your Adiectiues Maſculine in this manner, by the figure Syntheſis.

Capita coniurationis trucidati. De Catilina & Lentulo.

Duo millia crucibus affixi.

☞ But the reaſon hereof is, for that the ſenſe of the wordes is of men, and ſo importeth it a Maſculine Gender.

Againe, the Perſon Plurall may intend a Singular, though it bee put Plurall, and then ſhall the Adiectiue or Participle bee Singular : as

Nobis abſente : for *abſentibus. Plaut.*

But this falleth more ſeldome.

3. The Concord of the Relatiue with its Antecedent.

IN the third place he must obserue the like agreement betweene the Antecedent and its Relatiue, in Gender, Number, and Person: as

Ille *laudatu dignus est*, qui *laudanda facit*.

☞ Howbeit the Person Antecedent is not alwayes expressed, and this is also common: as

Qui *Deum didicit*, omnia *didicit*.

☞ Againe obserue, that after two Antecedents Singular the Relatiue shalbe Plurall, and agree in 1. Gender and 2. Person, with the worthier Antecedent: as

1. Abrahamus & Sara *vxor à Pharaone liberaliter* excepti *sunt*, qui *tamèn in Ægipto non sunt diu commorati*:

2. *Nihil quidèm* mihi *aut* vxori *meæ grauius accidere potuit*, qui *tamèn longè meliora sperabamus*.

☞ Only where the two former Antecedents are of thinges without life, the like is to be obserued of the Relatiue, as before wee said of the Adiectiue, *viz.* that it shall be Plurall Neuter: as

Virtuti & religioni *incumbendum est*, quæ *sunt hominibus apprimè necessaria*.

☞ But in this he shall finde it sometimes doubtfull, when the Relatiue commeth betweene two Antecedents of diuers Genders { 1. Former, or 2. Later. } to whether hee may then best apt his Relatiue, to the

1. *Vnus erat toto naturæ* vultus *in orbe*, Quem *dixere* Chaos. *Ouid.*

2. Animal *hoc prouidum & sagax*, quem *vocamus* hominem: *Homines scelerati & perditi ex vrbe pellendi sunt*, quæ *est ciuitatum* pernicies.

☞ Howbeit your Antecedent doth not alwayes so plainly appeare, as in our former instances, for sometimes an Infinitiue Moode is Antecedent, and then is the Relatiue Neuter, and of the third Person.

1. And this Infinitiue Moode is sometimes (as before I said) expressed: as

Saltare *in funere* (quod *minùs decet*) *indecorum est*.

2. Or not expressed: as

Qui habet salem, quod *in te est*. *Id est* habere salem.

☞ And againe, your Antecedent may bee vnderstood in your Adiectiue Possessiue, and so may the Relatiue haue its Gender, Number, and Person, from the Person not expressed: as

Quis meas *fortunas laudet*, qui *talem mihi filium adoptauerim*?

☞ Bu

☞ But thoſe Precepts hee ſhall finde in *Lilly*, though I doe heere againe as briefly as I may recapitulate them for his memory ſake, and to note the care he ought to take of thoſe his Concords, euen now in the firſt of time, when thoſe not knowne, he can neither vnderſtand his *Latine* Author, nor yet expreſſe his minde from *Engliſh* into *Latine* in any congruetie.

If a better method he finde to the Latine tongue, this ſhall not hurt him: By this ſhall hee the better Iudge of that, and by that hee ſhall the better Iudge of this, and ſo make good of both, where what he ſhall euer in his times reade, he ſhall not loſe his time.

VVHat reſteth further on our part to bee ſaid, there ſhall now follow certaine Diuine and Morall ſentences in either Tongue, and which ſhall alſo as aptly as we may accord to the precedent Rules of the Syntax, ſummed vp by their Figures in our laſt three Tables, and where to thoſe our Sentences or Examples we ſhall apply the like Figures, that the one may the better anſwer the other, and where their reference ſhall appeare to the Reader more manifeſt, as wee haue marked all our Exemplary wordes (as before I ſaid) with a different Letter from the reſt.

To teach onely by the Rule (as yet wee might) would ſeeme to ſome ouer harſh, eſpecially to thoſe that are leſſe docible, that no maruaile why the Common people are compared to young Children.

Plebeij animi, vt pueri indocules, exemplis potiùs quàm ratione capiuntur.

Where reaſon therefore is leſſe forcible, or the Poſitures of Art doe giue no manifeſt ground of themſelues, there haue we no other, or at leaſt no better way thereto, then by Demonſtration; which gaue the Oratour good cauſe to ſay:

Longum iter eſt per præcepta, breue & efficax per exempla.

By our former Precepts or Rules of the Syntax, you may obſerue, how the ſtructure of the Subſtantiue, Perſon, or Relatiue, for their Caſe in Latine, ſhould or ought to be: or how you may beſt apply your ſelfe thereto vpon your occaſions: But peruſing thoſe our Examples following, as I haue drawne them from the Latine Authors, thoſe ſhall better manifeſt vnto you what the manner of the *Latines* is. And ſo teach wee *à priori*, and *à poſteriori* both.

Howbeit for your further Inſtruction, or better illuſtration of theſe our precedent Rules, I haue hereto added the varietie of the *Latines* thereupon, with this marke ☞ as in what pointes thoſe Rules hold leſſe generally; when not varying from their manner, this I muſt tell you, that to tye your ſelfe too ſtrictly to the Rule, as wee haue before generally deliuered it, would deſcry your weakeneſſe of ſtile, and therein alſo hinder your inuention, which would better increaſe vpon you, as you finde your ſelfe ſtrengthened with the copie of Wordes, and varietie of Phraſes.

THE

THE FIRST TABLE OF THE SYNTAX EXPRESSED BY way of EXAMPLES.

1. The Subſtantiue, &c. comming before the Verbe: Nominatiue.

OMnis ſumma *diciplinæ Chriſtianæ in miſericordiâ & pietate* eſt.
Ardua *per præceps* gloria vadit *iter. Ouid. 4. Triſt.*
Perit judicium *cum tranſit per affectum. Sen.*
Tunc cede *malis: ſed contra audentior ito,*
Quàm tua te fortuna ſinat. *Virg.*
Qui *ditari* vult *minuat deſiderium opum, non opes augeat. Sen.*
Qui *modeſtè* paret, *videtur qui aliquandò imperet dignus eſſe. Patritius.*
Quiſquis *hominum in delicijs vitam* agit, *viuens mortuus eſt. Sen.*

☞ Note that ſometimes yee may reade as formerly wee haue deliuered ——— { 1. An Adiectiue Neuter, —— 2. An Infinitiue Moode or clauſe of a Speech —— 3. An Aduerbe for a Subſtantiue } To ſupply the place of a Nominatiue caſe: as

1. Salubre eſt, *tum pium, & commodum diluculo ſurgere.*
2. Diluculo ſurgere *vt ſalubre, ſic commodum* eſt *& pium.*
Audere *cum bonis etiam rebus coniunctum, per ſe ipſum* eſt *maximè fugiendum.*
Primò quidèm decipi *incommodum* eſt, *iterùm ſtultum, tertiò turpe. Cicer.*
Hoc ſemèl legere, ſufficit.
3. Partim *hominum* venerunt. *Gell.*

EXAMPLES OF THE FIRST TABLE

I.

THe whole ſumme *of Chriſtian Diſcipline* is *in Mercy and Pitie.*
Perfect Glory proceedeth *by a dangerous paſſage.*
The iudgement periſheth, *when it paſſeth by affection.*
Yeeld *not* thou *to euils, but ſtriue more boldly againſt them then thy* fortune *doth* ſuffer *thee.*
Who will become *rich, let him leſſen his deſire of riches, not increaſe his riches.*
Who obeyeth *modeſtly, ſeemeth worthy to rule hereafter.*
Whoſoeuer paſſeth *his life in pleaſures being aliue,* he is *but a dead man.*

It is an healthfull thing *as alſo godly and profitable, to ariſe earely.*
To ariſe earely, *as it is wholſome ſo it* is *commodious and godly.*
To bee bold hardy *euen ioyned with good thinges, of it ſelfe* is *greatly to bee eſchewed.*
Firſt to be deciued is *incommodious, ſecondly a folly, the third time a ſhame.*

2. The Coniunction (That) Eclipsed.

Deus homines *non vult otiosos* esse.
Hæc est vna omnis sapientia, non arbitrari se scire quod nesciat.
Mallem me reprehendi *quàm laudari, hoc enim iucundum, illud vtile.*
Turpe est eos *qui benè nati sunt, turpitèr* viuere. *Sen.*
Difficile est, aut (quietem) *modestum, aut* modestum esse *diuitem. Sen.*
Facilius est errare naturam, *quàm dissimilem sui* principem posse *rempublicam formare. Dict. Theopompi, apud Var.*
— — — — *Lex altissima fati*
Occultum nihil esse *finit. Claud. ad Honor.* (*Ouid.*
¶ This Speech then seemeth to be spoken by the Figure *Antiptosis:* } *Sed vereor tardæ* causa fuisse *moræ.* Yet seldome in vse.

¶ Note further, that this Rule or forme of Speech, of the word (That) thus eclipsed, doth then onely take place, when the former Verbe or Adiectiue Neuter is spoken with some Emphasy, as it may appeare by those former Examples, otherwise not.

☞ But howsoeuer, if you translate your Speech by (*Quòd*) or (*Vt*) and which you may alwayes doe, this Rule abateth, as in the latter of these two instances.

Diuino cultu neglecto { Nostram perire gloriam *necesse est.* / *Necesse est* vt nostra gloria pereat.

☞ Onely by this our former Rule by way of an Eclipsis, doe the Latines speake more briefly and more eloquently, and so may you.

This yet note, that after Verbes of:
1. Sence, yee are to vse (*Quòd*) that, } 1. *Audiui* quòd sit *profectus, &c.*
2. Action, yee are to vse (*Vt*) that, as } 2. *Profectus est* vt *audiret, &c.*

3. The Relatiue Rule.

QVem *sæpe* transit casus, *aliquandò inuenit. Sen.*
Fortuna quem *nimiùm* fouet, *stultum facit. Publ.*
Cælestis ira quos premit *miseros facit, humana nullos. Sen.*
Quicquid *à nobis* minor expauescit, *maior hoc nobis Dominus minatur.*
— — — Quodcunque profunda,
Traxit auaritia, *luxu peiore refundit. Claud.*
Quemcunque *fortem* videris *miserum neges. Sen.*

Nulla

2.

GOd *would not* that men become *idle.*
This is the onely wisedome, that *a* man *doe neuer* suppose, that he knoweth *what hee is ignorant of.*
I had leither that I bee rebuked, *then praised, for this to bee is pleasant, but that is profitable.*
It is a shamefull thing that they, *who are Nobly borne,* should liue *shamelesly.*
It is an hard thing, that a rich man should euer be *modest, or that a* modest man should be *rich.*
It is an easier matter that Nature erre, *then that* a Prince should frame *a Common-wealth vnlike to himselfe.*
The highest law of the Fates suffereth not, that any thing bee hid.

Gods Glory being neglected, it is neeessary that our Glory doe perish.

3.

VVHom a mischance, or disaster doth often passe by, *it doth sometimes or other finde him out.*
Whom the anger *of God* doth presse *or afflict, it maketh him miserable, humane anger maketh no man so.*
Whatsoeuer our Inferiour doth feare *as from vs to bee done, this doth the Lord who is greater then wee, threaten vnto vs.*
What *by close Auarice* a man doth draw together, *hee spendeth it with worse ryot.*

Examples of the first Table.

——*Nulla infelicitas frangit*, quem nulla fælicitas corrupit.

☞ Note also that the Relatiue giueth its Rule to its Substantiue wherewith it is ioyned: as

Quas copiolas *colligimus, refundimus.*

Cuius *te* subditum agnoscis, *num illius vitæ insidias struis?*

☞ Note further that the Rule here exemplified, stretcheth yet to diuers other wordes, then we haue before obserued in our Table of the partes of Speech, *&c.*

Wordes following the Rule of the Relatiue.

Vter, *whether* of the both.
Qualis, *what manner.*
Quantus, *how great.*
Quantum, *how much.*
Quantillum, *how little.*
Quot, *how many.*

Item where *Talis*, such. *Tantus*, so many. *Tot*, so many. maketh Qualis, *as.* Quantus, *as.* Quot, *as.*

Vtrum *horum* mauis, *amicum blandientem, vel hostem sauientem?*
Qualem *hic nobis* mercatus *es Eunuchum? Ter.*
Heu quantos ignes *& quanta* incendia *passim*
Excitat iste puer? Palong.
Quot amicos *quotq; inimicos habeas, res aduersæ docent.*
Quàm multa acerba, *& perpessu aspera* subit *in hac vitâ* mortale genus?
Talis est conditio hominum, qualem videmus *faborum.*
Quot *Cœlum stellas tot habet tua Roma puellas.*

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4. (Of) a Signe of a Genitiue.

HOminis *decus est ingenium*, ingenij *lumen eloquentia. Cic.*
Maior famæ *sitis est quàm* virtutis. *Sen.*
Tota Philosophorum *vita commentatio* mortis *est.*
Fortuna soror est rectæ institutionis, *& filia* prouidentiæ. *Plut.*
Omne bonum est sui *profusiuum.*
Qui bonus, hic recti *conscius esse solet.*
Auida est periculi *virtus & quò tendat; non quid passura sit cogitat.*
Natura amans est sobolis.

☞ Where yet note that (*Amans*) is vsed heere Adiectiuely, not as a Participle, and so shall wee Englisth it: Carefull *of* her young.

No infelicitie breaketh him whom no felicitie *before* corrupted.

What riches wee gather *together wee powre them out againe.*
Whose subiect thou doest acknowledge *thy selfe, doest thou lye in waite for his life.*

Wordes following the Rule of the Relatiue.

Whether of *those two* hadst thou leither? *A flattering friend or a furious foe?*
What manner of *Eunuch* hast thou bought vs?
How great fires and how great spoyles *euery where* doth Cupid raise?
Aduersitie teacheth me how many friends *and* how many enemies thou hast.
How many sorrowes, *and hard to bee suffered,* doe mortall men vnderbeare *in this life?*
Such is the condition of men as wee see *of the leaues.*
So many Courtezens hath Rome, as the Heauen hath *Starres.*

4.

THe *glory* of a Man *is his wit, and the light* of his wit *is his eloquence.*
There is a greater thirst of Glory *then* of Vertue.
All the life of the Philosophers *is but a comment* of Death.
Fortune is the Sister of good Institution, *and the Daughter* of Prouidence.
Euery good is liberall of it selfe.
Who is a good man, is alwayes bold and conscious of his honestie and credit.
Vertue is hardy and greedy of danger, *and bethinketh herselfe to what shee may tend, not what shee shall suffer.*
Nature is euermore carefull of her issue.

Examples of the first Table.

The like may we say of
- *Sciens* boni *atq;* mali, skilfull *of* good and euill.
- *Appetens* vini, greedy *of* wine.
- *Constans* fidei, constant *of* faith.
- *Fidens*, *Prestans*, *Amens*, } animi. *Virg.*
- *Imprudens* regionis.
- *Fugiens* laboris. *Cæs.*

Item { *Æger*, *Dubius*, *Victus*, *Captus*, *Diuersus*, } animi.

Item
- *Maturus* æui. *Virgil.*
- *Minor* capitis. *Hor.*
- *Æger* consilij. *Plin. sec.*

As also,

¶
- *Ab animo* Amens.
- *Animo* æger.
- *Pedes*, *Pedibus* } æger.

☞ Further note that *(Of)* as wee pronounce it in the English, after voyces *Partitiues*, *Interrogatiues*, and *Words of Number*, hath yet a larger scope with the *Latines*, who therefore vse those wordes here opposite in one and the same sence, either by the Genitiue or Preposition: as ——

- *Alter*, *Vter*, *Neuter*, } horum, ex his.
- *Primus* { omnium, ex omnibus, inter omnes, ante omnes.
- *Pauci* ex multis *sunt amici homini qui veri sient.*

¶ But contrary to our former Rule wee reade ——
1. *Et* id *genus alia* : for *alia* ejusdem generis.
2. *Homo* id ætatis : for *eius etatis.*

Per Antiptosin.

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5. Of, after a Verbe, a Preposition.

EX sapientibus discas, *quò fias melior*, ex stultis *quò fias cautior.*
Homo factus est ex limo *terræ*, *vt à Deo* expurgetur.

Qui

Few of many *are such friends to a man, as that hee may make any great account of them.*

5.

LEarne of the Wise *how thou mayest bee better, and* of Fooles *how thou mayest bee more wary.*

Man was made of the slime *of the Earth, that hee might bee* purged of God.

Who

Examples of the first Table.

Qui diſſipat ſepem mordetur à colabro.
De male acquiſitis *non* gaudebit *tertius hæres.*
Non colligunt ex ſpinis *vuas aut* ex tribulis *ficus.*
Falices eſſent artes ſi de ijs *ſoli Artifices iudicarent.*
Magni errores non niſi ex magnis *prodiere* ingenijs.
Facile eſt cùm Rege loqui, ſed non de Rege.

☞ Note that *(Of)* heere intended, and by their Engliſh in their Dialect after their Verbes ſo commonly expreſſed, beareth yet the ſignification of ——— { *Out of.* / *By.* / *From.* / *Concerning.*

And ſo might all theſe former Examples bee Engliſhed as well as with the Preposition *(Of.)*

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6. (Of) in Praiſe and Diſpraiſe : Genitiue. or Ablatiue.

1. RAtio atq́, *inclinatio temporum* per magni momenti *eſt. Cic.*
– Exilis *eſt* animi, *quem incuruat minima iniuria.*
2. *Simus* – cà *ſemper* mente *quam virtus & ratio præſcribit. Cic.*
Vt quiſq́, contemptiſſimus eſt, ita plerunq́, ſolutiſſimâ linguâ *eſt. Cic.*
Eximiâ ſpe *adoloſcens. Cic.*
Cæcus amor ſurdis auribus eſſe *ſolet. Ouid.*

☞ Note yet that where in this Rule the word *(Of)* is a ſigne, or that by way of *Praiſe* or *Diſpraiſe* the Subſtantiue is by *Lilly* noted to bee ——— { 1. Genitiue, as in our firſt examples, that then { *Homo,* or *Res,* } } { 2. Ablatiue, as in our later examples, that then { *Præditus* or *Imbutus.* } } } Are eclipſed.

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7. How the Participles in *(dus)* require a Datiue.

VLtima *ſemper* expectanda *dies* homini *eſt.*
1. Optanda nobis *ſunt optima, expectanda deteriora, ferenda quæcunq́, erunt.*
Diù tibi apparandum *eſt bellum, vt vincas celeriùs. Publ.*

Diſſuenda

Who heweth downe an hedge is bit of the Addar.
The third heyre neuer rejoyceth of ill gotten goods.
Men gather *not Grapes* of Thornes, *nor Figges* of Thiſtles.
Artes were happy if onely Artiſts might judge of them.
Great errors haue neuer ſprung *but* of great wits.
It is an eaſie thing to ſpeake *with a King but not* of a King.

6.

THe reaſon and inclination of times is of great moment.
He is but of a ſhallow braine *whom a ſmall iniury can moone.*
Let vs be euer of that minde *which vertue and reaſon preſcribeth.*
As any man is more baſe ſo is he commonly of the more looſe or lauiſh tongue.
Blinde loue is wonted to bee of deafe eares.

7.

THe laſt houre is euermore to bee *expected* of men.
The beſt thinges are to bee deſired of vs, *the worſt* to be expected, *but all thinges are* to be borne *patiently whatſoeuer.*
Warre is a long time to bee prouided *for before hand* of thee, *that thou mayeſt ouercome more ſpeedily.*

Examples of the firſt Table.

Diſſuendæ tibi *ſunt amicitiæ, non diſſecandæ.* *Cic.*
Semèl omnibus *eſt* calcanda *via lethi.*
Extremo malo extremum nobis adhibendum *eſt remedium.*
Ineptè quæris an colendæ tibi *ſint imagines? quæras an* fabricandæ?

☞ And the like as of the Participle here in *(dus)* might I with *Lilly* ſpeake of the Adjectiues ending in *(bilis)* but we cannot inſtance of many with the ſigne *(Of)* as ——

1. Nulli {penetrandus / penetrabilis} aſtro *lucus erat.*
Fortunæ telis inuiolabiles *ſunt Deorum filij.*
Stat meretrix certo cuiuis mercabilis *ære.* *(Ouid. de Art.*
Silex impenetrabilis ferro. *Liu.*
Multis *ille quidem* flebilis *occidit.* *Hor.*

☞ Note yet further, that ſome Participles ending in *(dus)* haue not by the ſigne *(Of)* a Datiue, neither may they as thoſe before expreſſed; but an Ablatiue with a Prepoſition; but this I muſt referre to your readings, where reaſon ſhall better reſolue you then I can here by the Rule: and of this manner are thoſe two Examples following:

2. *A nobis facti ſumus mali, ergò* à Deo *ſumus* purificandi.
Omnis felicitas à Deo expetenda & expectanda *eſt.*

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8. (At) a place: Genitiue.

—— —— —— *Cuncta venalia* Romæ,
Templa, Sacerdotes, altaria, thura, miniſtri. *Mart.*
Paucis diebus poſt Tarenti *mortuus eſt.* *Plaut.*
Quibus malè conſtitutæ ſunt nuptiæ, tum domi *tum foris infortunati ſunt.*
Humi *an ſublimi putreſcas, quid intereſt?*
Haudquaquàm difficile eſt Athenienſem Athenis *laudare.*

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9. (To) a Signe of a Datiue.

NOn *tutum eſt* Regibus *dare conſilium.*
Commorandi hìc natura diuerſorium nobis, *non habitandi dedit.*
Fides ſicut Cynoſura, ſtella maris, quæ nauigantibus *oſtendit portum gratiæ ſine ſalutis.*
Cuiuis *poteſt accidere quod* cuiquam *poteſt.*
Dijs *proximus ille eſt quem ratio non ira mouet.* *Sen.*
Nihil eſt tam contrarium rationi *atq;* conſtantiæ, *quam fortuna.* *Cic.*

Ita

Friendſhips are to be ripped off of thee, *not to be rended.*
The way of Death *is one day or other* to bee trod of all men.
To an extreame euill there is an extreame remedy to bee vſed of vs.
Thou doeſt fondly enquire whether Images are to bee worſhipped of thee:
Aske thou firſt whether they are to be made?

The ſonnes of the Gods are not to bee touched of *or by the darts of fortune.*

Wee are made of our ſelues euill, and therefore are wee to be purged of God.
All felicity is to bee ſought, and expected of God.

8.

ALL thinges are ſaleable at Rome,
The Temples, the Prieſts: Pardons, Incenſe and what not?
Whoſe marriages bee ill made at firſt, they are infortunate both at home *and abroad.*
Whether thou rot on the earth, *or aboue earth, what matereth it?*
It is no hard matter to praiſe an Athenian at Athens.

9.

IT is no ſafe thing to giue counſell to Princes.
Nature hath giuen to vs *heere a place of reſting our ſelues, not of dwelling.*
Faith is as the Cynoſure the Starre of the Sea, becauſe it ſheweth to thoſe *that ſayle in this world the hauen of Grace and Saluation.*
That may happen to one man *that may happen* to others.
Hee is next to God *whom reaſon and not anger moueth.*
Nothing is ſo contrary to reaſon and conſtancy, *as Fortune.*

Examples of the first Table.

Ita sunt finitimæ falsa veris *vt in præcipitem locum nemo debeat sò sapiens committere. Cic.*

Turpia lucra fuge, non sunt æqualia damnis. *Ex Hesiodo.*

Secundùm Deos homines hominibus *maximè vtiles esse possunt. Cic.*

Honestum ei vile *est* cui *corpus nimis charum est. Liu.*

Dociles imitandis turpibus ac prauis *omnes sumus. Plaut.*

☞ And so reade we either way: *Dedit* mihi *aquam* { *ad lauandos pedes,* / lauandis pedibus.

☞ Note yet heere, that the Latines doe not so tye themselues to the bare word as to the sence; In regard whereof, wee may see diuers of their *Verbes* and *Adiectiues* diuersly carried, and then must wee translate or construe the wordes into our vulgar accordingly.

But this I heere say, in regard onely or chiefly of the two former signes (*Of*) and (*To*) or what other wordes in English doe then follow them, or doe seeme to bee gouerned by them: A thing which yet yee may best note by example.

Examples.

Donare { Alicui *rem aliquam.* / *Aliquem re aliquâ.*

Referre { Alicui *rem aliquam.* / *Aliquid ad Senatum.*

Superstes { Dignitatis paternæ. / Dignitati paternæ.

Affinis { Sceleris. / Sceleri.

Conscius { Facinoris. / Facinori.

Similis { 1. *Alicuius quoad formam.* / 2. Alicui *quoad mores.*

1. *Sæpè solet similis filius esse* patris.

2. *Est enim vis tanta naturæ, vt homo nemo velit nisi* homini *similis esse. Tacitus.*

Diuersus { Alicui. / *Ab aliquo.*

Alienum *eius* dignitatis.

Alienus mihi.

Nihil arti Oratoris *alienum.*

Nihil alienum nostrâ necessitudine.

Non alienus *à* Sceuolæ *studijs.*

Adde

Examples of the first Table.

Theſe thinges that are falſe are ſo like to the true, *that no wiſe man ought to commit himſelfe* to any dangerous hazard.

Next after God men may bee moſt profitable to men.

Honeſty is vile to him *who eſteemes his body deare.*

Wee Women are all docible to imitate the moſt diſhoneſt and wicked perſons.

It often happenneth that the Sonne is like the Father.

There is ſo great force of Nature, that no perſon would bee like to any Creature *but* to a Man.

Examples of the first Table.

Adde hereto:

Extorris { Regni. *Sil.* / Patria. *Sil.*

Immunis { Tanti mali. *Ouid.* / Militiâ. *Plin.* / Ab omni malo.

Obnoxius { Criminis. *Liu.* / Crimini. *Liu.*

☞ But this note haue I here added, not ſo to ſhew the incertainty of theſe former Rules, or of the ſigne *(To)* (whereof I ſhall ſpeake more hereafter) as the varietie of the *Latines*, who change their wordes vpon the leaſt occaſion, when reteyning ſtill the ſence they keepe yet themſelues within the compaſſe of our Rules, though not of the ſame Rule in ſpeciall: and ſo may you.

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10. To a place.

NE *temerè* Abidum *nauiges.*
Non licet cuiuis adire Corinthum.
Veneficam Saulus petijt, quem tu modò Romam
Profectus? Papam. Cur? Reticente Deo.
Inſipiens verè eſt vlulas qui portat Athenas.
Si vrbis te tædium ceperit, concede rus, *vbi verò ruris* domum *repedes.*

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11. (For) how a ſigne of a Datiue?

1. NOn *Venus* apta feris, *Veneris nec filius* armis,
Non decet imbelles æra merere Deos.
Furibus idonea *nox eſt*, veritati *lux.*
In extremâ fortunâ conſtitutis *haud* facile *eſt emergere.*
Nihil loci eſt iudicio *vbi totum tribuitur voluptati nihil virtuti.*
Item. Nihil loci *eſt* ſegniciei.
2. *Germano inſidias Germanus ſæpè* parauit,
At nunquàm verus Piladi inſidiatur *Oreſtes.*
Qui ſapit ille animum fortunæ præparet omni.
Principis eſt conſulere patriæ *vt illius parens & haberi velit & poſſit. Cic.*

☞ Many other Verbes yee ſhall further reade of requiring Datiues, with the ſigne *(For)* but all to this former ſenſe, namely (to prepare for) as are theſe following:

Prouidere

10.

Sayle not rashly to Abidos.
It is not lawfull for all men to goe to Corinth.
King Saul sought to the Witch (of Endor) whom doest thou trauelling to Rome *enquire after ? The Pope. Why ? The Lords Oracle being silent.*
He is vnwise, who transporteth Owles to Athens.
If you bee weary of the City, walke into the Countrey, *if of the Countrey,* returne home.

11.

NEither is Venus nor her sonne Cupid fit for fierce warres.
It becommeth not wantons to receiue pay.
The night is fit for Theeues, *the light* for Truth.
It is not easie for them *who are drench'd in extreame pouertie to arise.*
There is no place for Iudgement, *where the whole is giuen to pleasure and nothing to vertue.*
The kinsman hath set *a snare* for the kinsman: *But neuer doth the true Orestes* lye in waite for his Pilades.
He that is Wise let him euer prepare *his minde* for all Fortunes.
It is the part of a Prince to prouide for his Countrey, *that hee may both will, and so be accounted her parent.*

Examples of the firſt Table.

Prouidere { Sibi.
Conſulere { Saluti ſuæ.
Prouidere rei frumentariæ.
Proſpicere { Sibi.
{ Saluti ſuæ.
Cura nobis *luculentum focum*.
Par pari referre : *To recompence like* for like.
Cui *plus* licet *quàm par eſt plus vult quàm licet.*
Multi dubitabant quid optimum eſſet, multi quid ſibi expediret. *Tacit.*

☞ As I by thoſe ſignes *(To)* and *(For)* ſo doth our Maſter *Lilly* deliuer diuers *Adiectiues*, and after them all *Verbes* that are put *Acquiſitiuely*, to require *Datiues:* Compare you therefore thoſe my Rules with his, and his with mine, the better ſhall you ſee the vſe of theſe *Signes*, when for further examples, then we both doe giue you, I muſt referre you to your further readings.

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12. (From) a Signe of a Datiue.

1. *Nihil perfectum eſt*, cui *vel* adimi *vel adijci quidquam poteſt. Lactantius.*
Item, *Monſtrum* cui *lumen* ademptum.
Vocem homini adimere *creditur lupus. Plin.*
Subtrahe *ligna* foco, *ſi vis extinguere flammam*.
Subtrahitur diris *aſſueta* leonibus *eſca.*
Superbia aufert mihi *Deum*, *inuidia proximum*, *ira meipſum*.
(Hugo de Sancto vict.
Deme rebus *tumultum*, *& vide quid in quaq; re ſit*, *Scies nihil eſſe in rebus humanis terribile præter timorem*. *Sen.*
Tolle homini *humanitatem*, *quid erit niſi beſtia ?*
1. *Nil niſi prodeſt charum eſt*, *en* detrahe menti,
Spem fructus auidæ, *nemo petendus erit.*
Item. *Paulum* ſepultæ diſtat inertiæ *celata virtus.*
2. *Nè abijcias nos à facie tuâ*, *nec ſpiritum ſanctum tuum* à me auferas. *Pſal.* 51. 11.

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13. Where the Subſtantiue followeth a Verbe: Accuſatiue.

Qui dat beneficia Deos imitatur, *qui repetit* fænoratores. *Sen.*
Multi ſi examinarent ſua opera, inuenirent *niſi* fæces.

Paucos

For whom *it is more* lawfull *then it is requisit, he will doe more then is lawfull.*
Many men doubted what was best to be done, many what was requisite for them.

12.

NOthing *is perfect,* from which *any thing can be* taken away, *or whereunto any thing can be added.*
Take *the fire* from the Chimney, *if thou wilt extinguish the flame.*
The accustomed foode is taken *from* the fierce Lyon.
Pride taketh *God* from me, *Enny my neighbour, Anger my selfe.*
Take *away the first heate of rage* from euery thing, *and see what is therein, and thou shalt finde that there is nothing in humaine affaires terrible, but feare it selfe.*
Take *courtesie* from a man, *and what shall he be but a Beast?*
Nothing but what profiteth is gratefull, take away *the hope of profit* from the greedy *minde, and no man will be found to be requested.*
Vayled or concealed Vertue, doth not much differ from buryed sloath.
Cast vs not from thy face, nor take away *thy holy Spirit* from vs.

13.

VVHo bestoweth benefites *on the needy, doth* imitate God, *who seeketh againe (for that they doe so bestow) doth* imitate our Vsurers.
Many men if they would examine their owne workes, should finde them but dregges.

Examples of the first Table.

Paucos viros fortes *natura* procreat, *bonâ institutione plurimos reddit industria.*

Homo frugi omnia *rectè* facit. *Cic.*

Ægritudo carnem vulnerat, mentem curat. *Bern.*

Ieiunium orationem roborat, *oratio* sanctificat ieiunium. *Hieron.*

Oratorem *irasci minimè* decet, *simulare non dedecet. Cic.*

Magnates *dare parua* pudet, dare magna *recusant. Mant.*

Cæca sunt diuitiæ ac se inspicientes *excæcant.*

Veterem ferendo iniuriam inuitas nouam.

Iniurias ferendo maiorem laudem, *quàm vlciscendo* meremur.

Nemo me salutatum *venit, quem non resalutem.*

☞ Where yee shall reade the *Participle* of the *Present-tense*, to require other Cases then their *Verbes*, reteining the sence of *Participles*, there may yee hold them so to bee spoken, or vsed by the Figure *Antiptosis*: But for such I haue giuen my censure elsse-where: as namely vpon these Instances:

1. Sciens boni *atq;* mali.
2. *Natura* amans *est* sui.

See in this Table the fourth Rule, in the *Examples.*

☞ Where the *Participle* of the *Preter-tense* Englished in the *Actiue* sence, requireth an *Accusatiue*, it is by the Figure *Enallage partium*: as

Tum breuiter Dido vultum demissa *profatur*: 1: *Demittens.* Or, *Habens demissum.*

But for these, see our *Examples* in our last Table, Rule 10.

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14. (*Sum Existo fio:*) require Nominatiues.

CLementia ornamentum *imperiorum* est, *simùl &* certissima salus. *Cic.*

Mulier domus salus est *& calamitas. Ex Hesiodo.*

Fidus amicus salutaris medicina est. *Cic.*

Praui enim feliciter agentes, morbus sunt *reipublicæ.*

Multorum malorum prætextus *&* velamenta *sunt opes.*

Quamdiù sim alienum est, *quamdiù vir bonus sim* meum est. *Sen.*

Omnia quæ gemimus & expauescimus tributa *vitæ* sunt.

Maturè fias senex, *si diù vis* esse senex. *Cic.*

Sint *modò* Aulædi, *qui* Cytharædi fieri *non possunt. Cic.*

Nullum opus esse *putes* probrum, *sunt otia probrum.*

Maxima pars Christiani est velle – fieri Christianum:

Where *(Se)* is Eclipsed.

☞ Heere

Examples of the firſt Table.

Nature bringeth *foorth* few men valiant, Induſtry maketh many *ſo by good inſtitution.*

A good Huſband or frugall man doth *all* thinges *well.*

Sickneſſe doth wound or afflict the fleſh, *but it* cures the ſoule.

Faſting doth ſtrengthen our prayer, *our prayer doth* ſanctifie our faſt.

It doth not become an Orator *to bee angry, to faine himſelfe ſo, it is not vnſciting.*

Great men *are* aſhamed *to giue ſmall rewardes, they refuſe to* giue great.

Money is blinde, and it blindeth men beholding it.

By bearing *an* olde iniury, *thou doeſt* inuite a new.

By ſuffering iniuries, *wee* deſerue *more* praiſe *then by reuenging them.*

No man commeth to ſalute me, *whom I doe not reſalute.*

Then Dido caſting *downe* her eyes, *ſpake in few wordes.*

14.

Clemency is *an* ornament *of Kingdomes, as alſo a* certaine ſafegard of *them.*

A Woman is *the* ſafegard *and* calamitie *of her houſe.*

A faithfull friend is *an* wholſome medicine.

Wicked men liuing happily are *the* bane *of the Common-wealth.*

Riches are *the* cloakes *and* veiles *of many euils.*

As long as I am it is *another mans* propertie, *as long as I am a good man, it is my* owne.

All thinges that we grieue at or feare, they are the tributes *of this life.*

Bee *thou an* old man *betimes, if thou wilt* bee *an* old man *long.*

Let them bee Pipers, *who can not* bee made Harpers.

Thinke you no labour to bee a reproach, *Idleneſſe* is a reproach.

The greateſt part of a Chriſtian is, to will to be made a Chriſtian.

Examples of the first Table.

☞ Heere then may you doe well to note these Speeches:

1. — — — *Natura* beatis
   Omnibus esse dedit si quis cognouerit vti.
2. *Nobis non licet esse* disertos.

Heere might the *Latines* no lesse say — {*Beatos.* / *Disertos.*}

But then would those wordes *(se)* and *(nos)* bee vnderstood.

Item. Expedit bonos esse vobis.

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15. (Verbes Passiues) require Nominatiues.

CVr dicitur *Deus* pater *misericordiæ*, & Dominus *iustitiæ?*
Quia, nomen misericordiæ sumit à proprio, indicandi ex nostro.
Nemo nascitur Artifex.
Deus appellatur Deus *pacis, quia per Christum ei reconciliati sumus, qui est pax nostra.*
Senilis stultitia (quæ deliratio appellari *solet) senium leuium est, non omnium.*
Multi videntur veri *Dei* cultores, *cùm sint meri Hypocritæ.*
Nemo minùs religiosus, quam qui sibi videtur religiosus.

☞ And heere I would that yee note the reason, why in this Example *(Dedoceberis à me istos mores)* the Verbe *Passiue* should require an *Accusatiue*, which I hold to bee this, not so much that the Verbe *Actiue (Doceo)* requiring two *Accusatiues* after it, may the better transferre the one of them to the Verbe *Passiue*, as we might no lesse note in these two instances.

Græcas literas eruditus:
Dum mutat cultus induiturq; togam.

Which both I shall againe inferre in their place, but for that the word heere following this Verbe *Passiue*, and that before going, belong not to one and the same thing, as is the nature of those two former Rules.

☞ Further note, that as we before said of *Sum, forem, fio, Existo*, and Verbes *Passiues*, that the like also may be said and found of the Verbes of *Gesture*, as we tearme them, *viz. Eo, Incedo, Curro, Sedeo, Appareo, Dormio, Somnio, Morior, &c.* to haue such Case after them as they haue before them. And the reason is in them all alike, for that the word going before and the word following, wee finde them as then to be of one and the same Person or thing in question, as in these Examples.

Cede repugnanti; cedendo victor *abibis.*
Et sedeo durus Ianitor *ante fores.*

☞ But

Nature hath not giuen to all men to bee happy.

It is not lawfull for vs: or it is not our fortune to bee eloquent.

16.

WHy is GOD called the Father *of Mercy, and the Lord of Iuſtice? Becauſe he taketh the name of Mercy from his owne property, the name of a Iudge from our inclination to ſinne.*

No man is borne an Artiſt.

God is called the God *of Peace, becauſe we are reconciled vnto him by Chriſt, who is our Peace?*

Old mens folly (which is wonted to bee called dotage) *is the property of light old men, not of all.*

Many ſeeme *the* true worſhippers *of God, when yet they are meere hypocrites.*

No man is leſſe Religious, then he, who ſeemes to himſelfe religious.

Giue place to the proud Inſulter, by yeelding thou *ſhalt* depart victor.

I ſit *a* ſterne Porter *before the doores.*

☞ But for the Instances which are the Examples of *Lilly* and others, in them it may suffice to note the Concord of the *Adiectiue* with its former *Substantiue*, or *Person* precedent: as —— { *Incedo clandus.* / *Petrus dormit securus.* / *Malus pastor cubat supinus.* / *Studeto stans, &c.*

16. What Prepositions require Accusatiues.

Breuissima ad *diuitias* per *contemptum diuitiarum via est.* *Sen.*
Miser est Imperator apud *quem vera reticentur.*
Dij sudorem posuerunt ante *virtutem.*
Aduersus *inuidiam nihil prodest vera dicere.*
Rarò quisquam erga *sua bona satis cautus est.*
Imperium concupiscentibus nihil medium inter *summa ac præcipitia.* *Tac.*
Quis juxta *viperam securus dormit?*
Sapientem decet non post *factum sed* ante *factum sapere.*
Qui per *virtutem perit, haud pòl interit.*
Homo extra *corpus est suum cùm irascitur.* *Publ.*
Ob *peccatum affligi graue est, sed meliorem fieri grauissimum.*
Ille veracitèr charitatem habet qui amicum diligit in Deo, & inimicum propter *Deum.*
Meritò sine lege pereat, qui secundum *legem viuere recusauerit.*
Cœlum non animum mutant qui trans *mare currunt.*
Omnia in se habet, omnia ei adsunt bona, quem penes *est virtus.* *Sen.*

17. (O) in Exclamation, Nominat. or Accusat.

1. O curas *hominum, ò quantum est in rebus inane?* *Persius.*
O vrbem venalem, *& maturè perituram si emptorem inuenerit.* *Sal.*
☞ *Item.* Proh *Deum atq́, hominum* fidem.
Ehu conditionem *huius temporis.*
Item by an *Eclipsis*: as
— Deum *immortalem.*
— Me *miserum.*
2. O misera *vitæ* ratio, *quæ tamdiù resides in voluptate, quamdiù fortunæ possit libido.* *Cic.*
O *humanæ malitiæ* detestanda crudelitas, *feræ parcunt, aues pascunt, homines in homines diantur & sæuiunt.* *Cipr.*

☞ *Item.*

16.

THe shorteſt way to riches, is by *the* contempt *of riches.*
Miſerable is that Emperour or King, from whom *the truth is concealed.*
The Gods haue placed ſweat or labour, before vertue.
Againſt enuy *it profiteth not to ſpeake the truth.*
Seldome is any man cautilous enough ouer his vertues.
To thoſe that deſire a Kingdome, there is no meane betweene *the* height *and* the downe-fall.
Who is it that ſleepeth ſafe neere to a Viper?
It becommeth a wiſe man to be wiſe before, *not* after the deede.
Who periſheth by reaſon of his Vertue *dyeth not.*
To bee puniſhed for an offence *is grieuous, but not to become better it is more grieuous.*
He hath Charity truly who loueth his friend in God, and his enemy for Gods ſake.
Let him periſh deſeruedly, who refuſeth to liue according *to the Lawes.*
They change the Climate not their minde, who flye beyond *the Sea.*
All good thinges are preſent to him, in whoſe power vertue *is.*

17.

O The cares *of men, how much vanity is in the world?*
O Citie to bee *bought and ſolde, and in the way to periſh, if it might finde a purchaſer.*

O the miſerable condition *of our life, which ſo long reſideſt in pleaſure, as the luſt of fortune can.*
O the deteſtable cruelty *of humaine malice, the wilde Beaſts doe ſpare vs, the Birdes doe feede vs, men lye in waite and waxe ſeuere.*

☞ *Item.* Heu pietas, heu priſca fides. *Virg.*
Heu cæcæ mentes, tumefactaque corda *ſecundis.* *Silius.*

18. The Vocatiue knowne by Calling or Speaking to.

Sint Mecænates, non deerunt (Flacce) *Marones.* *Hor.*
Nihil eſt (Antipho) *quin malè narrando poſſit depranarier.* *Ter.*
Vis fieri dues Pontice ? *Nil cupias.* *Martial.*
Sæpe rogare ſoles, qualis ſim (Priſce) *futurus*
Si fiam locuples ?
Dic mihi ſi fias tu Leo, qualis eris ?

☞ To this *Vocatiue* you may no leſſe adde thoſe *Particles* or *Interiections* ——— O. Proh. Hem. Heus. Euge.

O Nazarene, *dux Bethelemæ, verbum patris.*
O anime, *nolis aliquid ſuſcipere quod vires excedat tuas.* *Pind. apud Athen.*
Proh Sancte Iupiter.
Hem mea lux.
Heus Pamphile.
Eugè ſerue fidelis.

☞ Note heere that all wordes of the *Vocatiue* Caſe, are ſaid to bee of the ſecond *Perſon :* which you muſt not thinke it is ſo ſaid in repect of it ſelfe onely (for ſo hath it no vſe of a ſecond *Perſon* or other) But in reſpect of the *Relatiue word,* which there may follow it as *Nominatiue,* and which then together with its *Verbe* muſt bee of the ſecond *Perſon :*

O Nazarene, dux *Bethelemæ,* qui *ſalus es gentibus.*
Veſtram fidem imploro (Iudices) qui *cauſam noſtis.*

19. (In, with, by, through) Signes of the Ablatiue.

1. *INcertum eſt* quo *te* loco *mors expectet ; Itaq́, tu illam* omni loco *expectes.* *Sen.*
Plures amicos rebus ſecundis *pares, paucos amicos* rebus aduerſis *probes.*

2. *Omnis*

Oh the mindes *of men* blinded, *and* their hearts puffed vp *in prosperity.*

18.

LEt there not want good Patrons (Flaccus) *there shall not want good Students.*
There is nothing (Antipho) *but by ill acting, it may be depraued.*
Wilt thou become rich (Ponticus?) *then couet nothing.*
Thou art often wonted to aske me (Priscus) *what manner of man I should be, if I were rich? Tell me if thou were a Lyon what wouldest thou be?*

O thou Nazarite Prince *of Bethelem,* who *art a saluing health to all Nations!*
I beseech your aide (O yee reuerend Iudges) who know *the cause.*

19.

IT is vncertaine in what place *Death may awaite for thee, doe thou therefore expect it* in euery place.
Procure thou many friends in thy prosperitie, *try thou few of them* in thy aduersitie.

Examples of the first Table.

2. *Omnis Insipiens* arrogantia & plausibus { *Tenetur.* / *Capitur.* } *Ex Menandro apud Stobeum.*

Venter mero *æstuans citò despumat in libidinem. Hieron.*

3 *Vimitur* ingenio, *cætera mortis erunt. Ex Menandro.*

Quod exemplo *fit, id etiàm* jure *fieri putant homines. Cic. ad Sulp.*

Euentis *aliorum memoriâ* repetendis, *nihil nobis noui accidisse iudicemus. Cic.*

Certis eunt cuncta temporibus, *nasci debent, crescere, extingui. Sen.*

Lege *sumus serui, vt* pace *simus liberi. Budeus.*

Turpissimum est hominem infelicem esse suâ culpâ.

☞ 1. Heere yet note, that *(In)* is more indifferently both before 1. *Materiall*, and 2. *not Materiall*, Substantiues, either ——— { A *Signe* to the *Ablatiue*, as in our first Examples: Or, A *Præposition*, as in these Examples following.

1. *Quod* in manu *fortunæ positum est disponis, quod* in tuâ *dimittis. Sen.*

Fraus sublimi regnat in aulâ. *Sen.*

2. In amore *insunt omnia.*
In promptu: *in a readines.*
In dubio *est animus.*
In ore *est omni populo.*
In oculis *esse.*
In insidijs *esse.*
In delicijs *habere.*
In loco *fratris amare.*
Esse in morâ *quo minus, &c.*
In sententiâ *eadem esse.*

Scilicet insano nemo in amore *videt Propter.*

☞ 2. To the second Signe *(With)* belong also these Phrases here following, with many others.

Irâ, Iracundiâ, Dolore { *Excandescere. Audere. Flagrare. Capi. Æstuare.*

Qui vult amari languidâ *regnet* manu. *Sen.*

Amore, Studio, Desiderio { *Rei alicuius* { *Abduci. Teneri. Efferri.*

Timore *percelli.*

Vino *inebriari.*

Copijs { *Affluere. Abundare.*

Morbo, Calculo, Fame, Penuria, { *Laborare.*

Laudibus

Examples of the first Table.

Euery fooliſh man is taken with pride *and* vaine glory.

The belly charged with Wine *doth ſoone ſome into Luſt.*
Our life is in our Wit, *other partes are of Death.*
What is done by reaſon of example, *men thinke it done* by right.
By remembring *the euents of other men, we may well iudge, that no ſtrange thing hath happened vnto vs.*
Item. All thinges paſſe by certaine times, *they muſt be created, increaſe and periſh.*
By the Law *we are Seruants, that we may be free* by Peace.
It is a ſhamefull thing, that a man ſhould become miſerable by his owne fault.

What is in the handes *of Fortune, thou diſpoſeſt, what is* in thy owne, *thou doeſt let goe.*
Deceit raigneth in the Courts *of Princes.*
In Loue *are all thinges.*

No man in his pieuiſh loue *ſeeth what he doth.*

Who will be loued, let him Rule with a tender hand.

Laudibus *afficere.*
Præmijs *remunerare.*
Supplicijs *coercere.*
Velis equisque, } *aliquid eniti.*
Remis velisque, }
Dente Theonino *aliquem corrodere.*
Nocet empta dolore *voluptas.*

Contra varius: ☞ Quarum rerum *abundamus & quarum indigeamus.*

☞ Where yet yee shall reade the Preposition *(Cum)* often in vse, both before Substantiues *Materiall*, and not *Materiall:* as

Facilè oleum cum aquâ *misceas, ast illud aquam supprimet, sic etiàm & peccatum fides.*
Fulmen est vbi cum potestate *habitat iracundia. Publ.*
Lis est cum formâ *magna pudicitia.*

☞ 3. To the third *(By)* and *(Through)* you may likewise adde those formes of Speech of the *Latines.*

Grandis natu, *Aged.*
Item. { *Maior* / *Minor* / *Maximus* / *Minimus,* } natu.
Suâ sponte.
Suapte naturâ.
Suo ingenio & suapte industriâ.
Eâ condicione.
Eâ lege atque omine.
Meo, / Giganteo, / Alieno. } more.

☞ And where yet the Preposition *(Per) By*, is no lesse in vse before the wordes of ——— { 1. *Time.* 2. *Place.* 3. *Swearing.*

1. Per *triduum.*
Per *multos dies.*
Per 50. *annos & pugnatum est cum Carthaginensibus de imperio.*
2. *Impiger extremos currit Mercator ad Indos,*
Per mare *pauperiem fugiens*, per Saxa per ignes. *Hor.*
3. *Qui semèl peieraverit, ei credi posteà licèt* per omnes *Deos iuret, non oportet. Cic.*

☞ Obserue

With *what* thinges *wee abound, and what we want.*

Easily mayest thou mixe Oyle with Water, *but the Oyle will them suppresse the Water, and so will a Iustifying Faith suppresse Sinne.*

There is a fiery rage, where Anger and power doe meete together.

There is a great strife of Honesty with beauty.

By 50. yeares *space together, wee held Warre with the Carthaginians for the Empire.*

The Marchant man trauaileth to the Indies by Sea, by 1000. Rockes, *and* by Fires, *eschewing pouerty.*

Who hath once forsworne himselfe, he ought not afterwards be beleeued, although he sweare by all the Gods.

Examples of the firſt Table.

☞ Obſerue yee alſo, what *Prepoſitions* yee ſhall reade vſed for (*by* or *through*) before Subſtantiues *Materiall*, or not *Materiall*: as ——— { *Per, Ex, De, Præ, Ad, à, Ab.*

Ex *aſpectu naſcitur amor.*
Ludimus, incantâ ſtudioque *aperimur* ab ipſo.
Nudaq́, per luſus *pectora noſtra patent.* *Ouid. de Art.*
Condemnatus ex *inuidiâ.*
Dolet mihi caput ex *nimiâ lectione.*
Ex *vultu aliquem cognoſcere*: *Diem* ex *die expectare.*
De *vultu aliquem noſcere.* *Cic.*
Præ *timore ſapiùs amittuntur occaſiones meliores.* By reaſon of feare.
Erat ad *ripam fluminis ingens arbor.*
Habes hortos ad *Tyberim.*
A *ſpe quam ſucceſſus rerum habebat.* Through hope *which the ſucceſſe of his affaires gaue him.*

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20. (In, with, through, by) before perſonall thinges: Prepoſitions.

1. D*Olus an virtus quis* in *hoſte requirat?*
In Milite *vnius ſors eſt*, in Imperatore *vniuerſorum periculum eſt.*
2. *Non niſi Larvæ* cum mortuis *luctantur.*
Facilius quis cum amicis *grauiſſimam calamitatem ferat, quàm ſolus maximam proſperitatem.* *Chriſoſt.*
Mobile mutatur ſemper cum principe *vulgus.* *Claud.*
3. *Nihil intereſt vtrum* per alios, *an* per teipſum *facias.*
Alexander per Preconem *edixit, Ne quis ſe ſalutaret furti conſcius.*

☞ Obſerue you alſo, where yee reade any other *Prepoſitions*, to beare the ſenſe of (*By*) before *Subſtantiues Perſonall*: as ——— { *à, ab, è. Propter. Iuxta.*

A te *factum eſt ſcelus quod alteri imponis.*
Grauida è *Pamphilo eſt.*
Propter *hunc aſſiſte.* *Ter.*
Iuxta *te ſum.* *Plaut.* *I am hard by thee.*

And yet may you reade ſometimes thoſe *Prepoſitions* before perſonall things alſo Eclipſed: which I muſt referre to your readings: as
O domus antiqua, heu quàm diſpari dominare Domino?
Id eſt: A quàm diſpari Domino.

Loue doth spring vp by the Eye.
We sport and play, and vnawares our Loue is disclosed, and our naked breasts ly open to mens censure.

Through feare *are many good occasions lost.*

20.

VV*Ho will make question, whether there bee deceit or valour* in an Enemy? In a Souldier *lyeth the fortune of one man,* in the Emperour *the danger of the whole Army.*
None but the Hagges doe wrastle with the Dead.
More easily may a man beare most grieuous calamity with his friends, *then great prosperity alone.*
It nothing differeth, whether thou doest ought by others, *or* by thy selfe.
Alexander proclaimed by his Cryer, *that no man should salute the King, who knew himselfe guilty of Theft.*

The offence is committed by thee, *which thou puttest vpon another.*

O ancient house, alas by how vnlike a Lord *art thou gouerned?*

21. (For) as (for my sake) a Signe of Accusat. or Ablatiue.

Qui propter pecuniæ vel libidinis amorem moritur, ostendit se nunquàm sui causâ *vixisse.*

Communis omnium animantium est coniunctionis appetitus procreandi causâ. *Cic.*

Malus est vocandus qui sua causa *est bonus. Publ.*

Castitatis gratia *à vino & mendacio abstinendum.*

Exercendæ memoriæ gratiâ, *quid quoq; die dixerim aut fecerim, commemoro vesperi. Cic.*

Contrà: ¶ Ad *memoriam aliquid notare.*

Cedat ei, cuius magis interest vel suâ, vel reipublicæ causâ *viuere.*

Certis nominibus *mihi grandem pecuniam debes.*

Item. Idq; eo consilio *feci vt, &c.*

Contrà.

☞ Where yet we reade those formes of Speech no lesse vsuall.

Multis de causis.

Grauissimis de causis.

☞ Againe, by those formes of Speech, if yee English them, yee may in this, note the varietie of the *Latines.*

Amare aliquem { *In Deo.* / Propter Deum. *For Gods sake.*

Per Christum Iesum. / Per illius vulnera. } *For Christs sake.*

Quod te per hanc dextram *oro, obtestor q, &c. Virg.*

22. (For) before the word (*Price*) a Signe of the Ablatiue.

Omnia veneunt pecuniâ.

Dij mortalibus virtutem laboris pretio *vendiderunt.*

Virtus paruo pretio *licet omnibus.*

Viginti minis *opinor me posse illam vendere. Plaut.*

Item. Terentio { *Emi.* / *Vendidi.* / *Edixi.*

Quanti

21.

VVHo dyeth for the loue of Money, or for satisfying his Lust, doth shew that hee neuer lined for his owne cause.

There is of all Creatures, a common desire of Coniunction, for the cause of procreation.

For Chastity sake, we must abstaine from Wine and Lying.

For the cause of exercising my memory, what I say or doe in the Day, I call to memory at Night.

Let place be giuen to him, whom it more behooueth, either for his owne, or the Common-wealths cause to liue.

22.

ALL thinges are to be bought and solde for money.

The Gods haue sold Vertue for the price of labour.

Vertue is solde to euery man for a small price.

I suppose, that I may buy her for twentie poundes.

Quanti quanti, *benè emitur quod necesse est.*
Magis illa iuuant quæ pluris *emuntur.*
Hic nimirùm est animus omnium, vt velint vili *emere,* charo *vendere.*

☞ And to this Rule of the *Latines* by the Signe *(For) Ablatiue*, belong those Speeches of the *Latines*, which yet yee may expound into *English* diuersly.

Multo sanguine *&* vulneribus *à Pœnis victoria stetit.*
Constat paruo *fames* magno *fastidium.*
Latius est quoties sibi magno *constat honestum. Lucan.*
Scrupula valebant sestertijs vicenis. *Plin.*
Accus: ¶ *Denarij, quòd* denos *æris valebant. Varro.*

☞ Further, in steed of these *Genitiues, Tanti, quanti, pluris, &c.* yee may note a great varietie of the *Latines*, especially where they are joyned with *Substantiues* in the *Ablatiue* Case: as

¶ Magno *vbiq;* pretio *virtus æstimatur. Val. Max.* See Rule 11. Table 2.
Quantâ pecuniâ *constat liber iste?*
Tanto *nos deliciæ & fœminæ constant. Plin.*

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23. (From) a Place: Ablatiue.

EST *lupus infestus gregibus, discedite* Româ.

☞ Note yet that for the *Signes* before named belonging to Cities, and like places, as *(At, in, to, from)* Yorke, London, &c. yet if yee shall adde any other word thereto, as *At, in, to* or *from* the Citie of Yorke, or at, or from the Vniuersitie of Oxford, heere you must vse your *Prepositiõ.*

☞ And for this rule of *(from)* a place, yee may sometimes also reade it thus.

Veni de Susis *Alexandriam.*
Item. De Brundusio.
De Venatu.

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24. (Then) a Signe of an Ablatiue.

1. NVllum *Theatrum virtuti* conscientiâ maius *est. Sen.* (sius.
Satietate *cum omnibus in rebus tum maximè in studijs nihil est* pernicio-
Nihil est amabilius virtute, *nihil quod magis alliciat ad diligendum. Cic.*
Nihil est incertius vulgo, *nihil obscurius voluntate hominum. Cic.*
Nihil amico *est* opportuno amicius. *Sapiens* vno minor *est* Ioue. *Hor.*
Iuuenta *nihil* fugacius, *quæ vbi semèl auolarit, redit nunquàm.*
In publicis consilijs nihil est æqualitate inæqualius.

And

For how much or how little, *it is well bought that is needfull.*
Those thinges doe more delight vs, that are bought for the more.
This is the minde of all men, that they loue to buy good cheape *and to* ſell deare.

This victory of the Penians coſt *them* much blood, *and* many a wound.
Hunger coſteth little, *Gluttony* much.

Vertue is euery where much eſteemed.

So much *did our Feaſting and our Women* coſt vs.

23.

THe *Wolfe is obnoxious and hurtfull to our flockes, depart from* Rome.

24.

THere *is no greater Theater to vertue,* then the Conſcience.
As in all thinges, ſo chiefly in good ſtudies, nothing is more hurtfull then ſatietie.
Nothing is more amiable then vertue, *nothing that more alloureth vnto loue.*
Nothing is more vncertaine then the Common people, *nothing more obſcure* then the will *of men.*
There is nothing more deare then a Friend, *in a time of neede.*
Nothing is more flitting then youth, *which when it hath once flowne away, it neuer returneth againe.*
In publike Counſels there is nothing more inequall then equalitie.

And the like after the *Aduerbes Comparatiues.*

2. Lachrimâ *nihil* citiùs *arescit præsertim in alterius malis.*
Doctrinâ *nihil* chariùs, *emitur nihil vilius vendituꝛ.*
Pulchrum ornatum turpes mores pejus cæno *collinuat. Plaut.*
Celeriùs opinione *venturus dicitur.*
Dicto citiùs *adero.*

Item. Omnibus *ego* gemmis *granum hordei* malo. *Id est. Magis velim.*

☞ But by the Conjunction *(Quàm then)* wee reade thus, both after *Adiectiues* and *Aduerbes Comparatiue*, no lesse eloquently.

¶ 1. *Nulla neq; maior neq; arctior necessitudo* quàm illa *matrimonij.*
Non est quicquam audacius quàm imperitia. *Ex Menand.*
Melior est dux circumspectus, quàm *proiectè* audaculus.
Nihil est miserius quàm animus *hominis* conscius.
2. *Nihil facilius* quàm amor *putrescit.*
Natura nihil habet præstantius, nihil quod magis expectat quàm honestatem, quàm dignitatem, quàm decus.

☞ And the like may bee said by { *Ac, Atq.* } *Then.*

Nemo est tam demens, qui vitam alterius magis ac suam *diligit. Cic.*
Non Apollinis magis verum atque *hoc* responsum. *Ter.*
Amicior mihi nullus vivit atque is est. *Plaut.*

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25. Prepositions to the Ablatiue.

INtempestiua benevolentia nihil à simultate *differt.*
Turpissimum est quandò cum vitâ *pugnat oratio.*
Non est præclarum dinitem esse, sed è rebus pulchris.
Turpe est sapienti, cum animum habeas, spectare laudem ex corpore. *Dict. Iulian.*
Quod agere coram hominibus *malum est, id malum* coram Deo *est velle. Cic.*
Suscipienda bella sunt ob eam causam, vt sine iniuriâ in pace *viuatur.*

☞ Note heere, that for those *Prepositions* which serue both Cases, yee may vse them as you reade them without offence.

Onely for *(Sub)* it requireth commonly { 1. *Place*, an *Ablatiue.* / 2. *Time*, an *Accusatiue.* } before the wordes of ——— ——— ———

1. Sub vestimentis *tegere, &c.*
Sub Corona, sub hastâ, *vendere.*
Sub dio, *abroad in the ayre.*

Examples of the first Table.

Nothing dryeth vp soonar then a teare, *especially in other mens losses.*
Nothing is bought dearer then Learning, *nothing is solde better cheape.*
Disshoneſt manners doe defile costly apparell worse then dirt.

There is no greater, nor no faſter bond of friendſhip then that *of Matrimony.*
There is nothing more bold then blinde Bayard.
Better is a circumſpect Captaine, then one *foole* hardy.
Nothing is more miſerable then the minde *of man, that is conſcious of euill.*

Nothing waſteth ſooner then Loue.

Nature hath nothing more excellent, nothing that it more looketh after, then honeſty, then dignity, then honour.

There is no man ſo mad, that loueth another mans life more then his owne.

25.

Friendſhip out of ſeaſon doth nothing differ from a diſpleaſure.
It is a ſhamefull thing, when our ſpeech differs from our life.
It is not praiſe worthy to be rich but of thinges *praiſe worthy.*
It is a diſhoneſt thing for a wiſe man, when he hath a minde to ſeeke praiſe from his body.
What is diſhoneſt to doe before men, *that is heynous* before God *to will it.*
Warres are for that cauſe to be taken in hand, that men may liue in peace without iniury.

Sub oculis, *vnder the eye.*
Sub imperio *alicuius esse. Ter.*
Sub Iudice *lis est.*
Sub luna *nihil est nisi mortale & caducum. Cic.*
Sub vrbe *est agelli paululum. Ter.*
2. Sub noctem.
Sub vesperum.
Sub idem tempus.
Sub hæc.
Sub lucis ortum.
Sub lucem.
Contrà, Sub nocte silenti. *Virg.*
Sub exitu *vitæ. Suet.*

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26. Substantiues: Words of Measure. Ablat. or Accus.

1. Q*Vis concipiat verum, perfectum, & organicum Christi corpus in loco* duobus *tantùm* pollicibus lato *contineri?*
2. *Muri Babilonis erant alti* ducentos pedes, lati quinquagenos.
Campestris locus altè duos pedes *&* semissim *infodiendus est.*

Wee reade also { 1. Lata palma, 2. Latam palmam, } *Patre est procerior.*

Item. Digitum *non* altior vnum. *Lucret.*

☞ Note yet the variety of the *Latines* vpon this point of *Measure*, by other Cases grounded on other our former Rules, which you may also herein imitate, for they seeme no lesse eloquent: as

¶ *Genit. Murum in altitudinem* quatuor cubitorum *erigendum statuit.*
Accus. Murum vix excedentem quatuor cubitos.
Temo protentus in octo pedes. *Virg.*

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27. Substantiues of Space of Place: Ablat. or Accus.

1. A*Rectâ conscientiâ transuersum vnguem non oportet discedere. Cic.*
Passus patet in longum quinquaginta stadia.
Abest ab vrbe { 1. quinquaginta millibus *pasuum.* 2. milliarium sesquimilliarium.

☞ And yet wee reade the space of Place deliuered of the *Latines*, no lesse eloquently by *Prepositions*: as

¶ *Haud-*

Vnder the Moone, *there is nothing but what is mortall and infirme.*

26.

VVHo *can conceiue that the true perfect and organicall Body of Christ should bee conteined in a place onely* two inches broad?
The walles of Babilon were 200. foote high, *and* 500. foote broad?
Your field grounds is to be digged two foote *and* a halfe deepe.

He caused a wall to be built to the height of foure Cubites.

27.

VVEE *must not depart from a good conscience* a nailes breadth.

☞ *Handburgum distat à Mindâ* ad milliaria viginti.
Mons suberat circiter millia *passuum.*

28. Substantiues of Time: 1. Ablatiue or 2. Accusatiue.

1. LVce sacrâ *requiescat humus, requiescat Arator. Tibul.*
Quo *quisq;* die *nascitur, continuò mortem præsagit sibi.*
Nemo mortalium omnibus horis *sapit.*
2. *Quis* totam diem *iaculans non aliquandò collineet? Cic.*
Noctes *atq;* dies *patet atri ianua Ditis.*
Sed reuocare gradum superasq; euadere ad auras,
Hoc virtutis opus. Virg.
Elizabetha sextum *iam* mensem *fert vterum.*
Profectus est id *temporis, cum iam Clodius redire potuisset. Cic.*
☞ Note yet this phrase of the *Genitiue:*
Cum esset annorum duodecem *Christus, remansit in templo.*
☞ Further, to the contrary of this our former Rule of *Time,* obserue the varietie of the *Latines,* by the *Prepositions:* as
Ad *tempus,* ad *diem prescriptum venit:*
Ad *tertium* { *Calendas* } *Id est,* Diem ante Calendas.
{ *Calendarum* } *Id est,* Diem Calendarum.
Hinc ad triduum, ad vesperum, ad meridiem: *Item, repentè noctis* circi- (tèr meridiem.
Per idem tempus: Intra sex menses:
Item. By those *Aduerbes,* or Wordes vsed *Aduerbially.* { Tempori. Luci. Vesperi.

29. The manner of the Ablatiue absolute.

1. VIrtute, duce, comite fortunâ. *Cæsaris Symbolum.*
Cicerone & Antonio Consulibus *pulsus est in exilium Catilina.*
Prima est hæc vltio, vt (se Iudice) *nemo nocens absoluatur.*
2. *Animus* (appropinquante morte) *multo est diuinior.*
Vidi ego iactatas (motâ face) *crescere flammas.*
Et vidi (nullo concutiente) *mori. Ouid. de Amor. 2.*
Impossibile est (negligentibus Dominis) *seruos solicitos esse. Arist.*
3. (Sublatis

28.

ON *the* Sabbath day *let the Earth lye ſtill, and the Plow-man take his reſt.*
What day *a man is borne, hee doth preſently preſage Death to himſelfe.*
No mortall man is at all times *wiſe.*
Who is it that ſhooting all the day, *doth not ſometimes hit the marke?*
Day *and* night *doe the gates of Hell lye open, but to returne from thence and to aſcend from thence to Heauen, loe this is a worke of Uertue.*

He went foorth at that time, *when Clodius might had before returned.*

29.

VErtue *being* my Leader, *and* Fortune *my* companion,
Cicero *and* Antony being Conſuls, *Cataline was baniſhed.*
This is the firſt degree of Iudgement, that (each man being *his owne* Iudge) *no perſon offending is abſolued.*
Death being at hand *the minde becomes more Diuine.*
I haue ſeene the flames to encreaſe, the match being applyed *thereto.*
And I haue ſeene a man to dye, no man touching *him.*
It is impoſſible (the Maſters being negligent) *that the Seruants ſhould bee carefull.*

3. (Sublatis *ſtudiorum* præmijs) *etiàm ſtudia pereunt.*
(Veritate manifeſtatâ) *cedat conſuetudo veritati.*
Patiente indiſpoſito *fruſtrà nititur vis Agentis.*

Obſerue where yee reade a *Participle* of the *Preter-tenſe* alone *Ablatiue* abſolute: as

Cæſar, audito, *Pompeium commoratum eſſe Brunduſij, eò contendit.*
Permiſſo, *ſeu dicere prius, ſeu audire mallet.*

☞ Note yet, that where the former wordes ſo deliuered, the *Perſon* is againe 1. *Repeated* in *Engliſh*, or 2. implicitly *Vnderſtood*, there either way they ſhall leaue to bee *Ablatiue* abſolute, and agree with the *Perſon*: as

1. Catilinam } cæſum, *non ſinerunt* (—) *Conſules inhumari.*
Quem — }

2. *Cum tandem* cæſi *nemo bonus* ſua *ſuprema deflereț. Id eſt*, Illius *ſuprema.*
See Table 3. Rule 6.

☞ But in caſe you will vary your former wordes by the *Verbe*, and which yee muſt doe by the helpe of ſome *Coniunction* (*Si, dum, cum, poſtquam*, &c.) then will they ſoone fall into ſome other Rule: as

For { Me duce, Me ducente, Catilinâ cæſo, } *vinces*, *Conſules triumpharunt*, — { You may ſay by the *Verbe*, — } { Si *ego* dux fuero — Vbi *ego te* ducturus ſim, Poſtquàm cæſus eſſet *Catilina* } *Vinces.* *Conſules triumpharunt.*

☞ But would you your ſelfe be in skilfull variation? Then whatſoeuer yee tranſlate from *Engliſh* into *Latine*, change you the Rule, which you may doe many wayes: And this ſhall ſtand you much in hand to practiſe, when to make *Latine* word by word, you ſhould ſoone breake from the Dialect of the *Latines*, and fall into a rude barbariſme.

THE

Examples of the first Table.

The rewards *of good ſtudies* being taken away, *good ſtudies periſh.*
(The truth being made manifeſt) *let Cuſtome giue place to Truth.*
(The Patient being indiſpoſed) *in vaine is the labour of the Agent.*

It being heard, *that Pompey ſtayed at Brunduſium, Cæſar went thitherward.*
The matter being permitted, *whether he would ſpeake firſt for himſelfe, or heare what might bee obiected.*

Catiline } being ſlaine, *the Conſuls would not ſuffer* (him) *to bee buried.*
Whom }
When hee being ſlaine, *no good man would bewaile* his *Exequies.*

THE SECOND TABLE OF THE SYNTAX EXPRESSED BY way of EXAMPLES.

1. *Opus* and *Vſus* : Ablatiue.

1. PRius conſulto, *& vbi conſulueris maturè* facto opus *eſt*. *Saluſt*.
In bellis ciuilibus nihil feſtinatione tutius, nam ibi facto *nobis potiùs*, *quàm* conſilio opus *eſt*.
Non opus *eſt* eo ciue, *qui parere neſcit*. *Dict. M. Curij ex Valer.*
Arma acri facienda viro, nùnc viribus opus.
Nùnc manibus rapidis, *omni nùnc* arte magiſtrâ. *Virg. Aen.*
Item. *Ad eam rem vſus eſt* tuâ *mihi* operâ. *Plaut.*

2. *Plenus, vacuus, &c.* 1. Genitiue or 2. Ablatiue.

1. HOmo *animal prouidum, ſagax, acutum*, plenum rationis *atq;* conſilij. *Cic.*
Plenæ querelarum *&* criminationum *omnes amicitiæ, quæ fructibus & emolimentis dirguntur*. *Ariſt.*
Item. Annorum *&* irarum *plenus*. *Liu*. *Nimius erat ſermonis*. *Tacit*.
Omnia quæ plena *ſunt* conſiliorum, inania verborum *videmus*.
Tempus vacuum laboris *dari ſibi*. *Ter*,
Animi vacuus *homo*. *(Stat.) Careleſſe*.
Sanguinis *atq;* animæ *corpus* inane *fuit*. *Ouid*.

Vacuus { *operum*, *(Hor.) Idle*. / *virium*, *(Plaut.) Feeble*. } Inops { Mentis, rationis. / Conſilij, amicorum. *Cic*. }

Item.

EXAMPLES OF THE SECOND TABLE.

1.

FIrſt there is neede *of* conſultation, *and when thou haſt asked Counſell, there is* neede *of ſpeedy* action.

In ciuill Warres, there is nothing more ſafe then feſtination, for in them there is more neede *of* action, *then of* Counſell.

There is no neede *of* that Citizen, *who skilleth not to obey.*

A compleat armour is now to be made for a valourous man, now haue I neede of your ſtrength, *your* ſwift handes, *and all* your skill.

To this haue I neede of thy helpe.

2.

A *Man is a prouident Creature, wiſe, ſharpe,* full of reaſon *and* counſell.

All friendſhips are full of complaints, *and* grieuances, *where they are led on by profit and gaine.*

All thinges that are intire and full of Counſell, *wee ſee them voyde of wordes,*

Examples of the ſecond Table.

Item. Expers { Rationis. / Fraudis, metus. *Lucan.* / Nominis, funeris. *Ouid.*

Thalami expertem *vitam degere.* *Virg.*

Expers terrroris Achilles. *Catullus.*

Vis conſilii expers *mole ruit ſuâ.* *Hor.*

Solus Deus omniſcius atq́; expers amoris, *hominum quicquid eſt, opinantur, vacillant, errant.* *Cic.*

☞ And in this ſenſe we reade: *Iocorum referta Commœdia.* *Cic.*

Tellus { Annonæ fœcunda. *Tacit.* / Proſpera frugum. Facilis frugum. *Claud.* / Diues rerum variarum. *Tacit.*

Ager fœcundus frugum.

Fœcunda metallorum *terra.* *Plin.* Fœcunda pecorum. *Tacit.*

2. *Sydereis mens lapſa polis fit* Numine plena. *Hor.*

Nihil tutum, nihil inſidijs vacuum.

Item. Vacuus { Curis, negotijs, moleſtijs, Curâ domeſticâ. *Tacit.* / Metu, timore, periculo. somno.

Inops verbis.

☞ And in this ſenſe we reade: *Terris* vberibus fertilis *Vmbria.* *Propert.*

Ager viduus pecudibus. *Col.* *Ea res me domo expertem facit.* *Plaut.*

Vrbs nuda præſidio. Expers metu. *Plaut.*

Expers famâ & fortunis. *Saluſt.*

Amor & melle & felle *eſt* fœcundiſſimus.

Guſtui dat dulce, amarum ad ſatietatem vſq́; aggerit. *Plaut.*

☞ Where yet yee may no leſſe ſee the varietie of the *Latines*, to the contrary of the Rule, in theſe and the like Phraſes:

¶ *Tempus* vacuum amoris. *(Lucan.)* *Leiſure to giue himſelfe to loue.*

¶ *Animus* vacuus { à curis, ab omni moleſtia: à periculo. / ab ira, ab odio, à ſuſpicione.

Non inops ab amicis.

Ciuitas { ab omnibus rebus vacua *atq́;* nuda: / nuda à magiſtratibus. *Cic.*

☞ As of thoſe former *Adiectiues* the like may be ſaid of the *Verbes* of their ſenſe, where they ſometimes require the like Caſes { 1. *Genitiue.* / 2. *Ablatiue.*

Howbeit thoſe heere deliuered by way of Example, I leaue you to *Engliſh* them either with the *Signe* { *Of* / *With* } or { For either way yee may.

Id eſt, Erroris ambo ego illos & dementia complebo. *Plaut.*

Examples of the ſecond Table.

Strength voyde of Counſell, *falleth by its owne weight.*
Onely God is full of knowledge and voyde of errour, *what is in Man is opinion, inconſtancy, and errour.*

The ſoule of man ſliding from the heauenly poles, is full of the diuine Spirit.

Loue is full *both* of Honey *and* Gall: *It giueth ſweetneſſe to the taſte, but it hath an indurable bitterneſſe.*

Examples of the ſecond Table.

1. *Parasitus qui me* compleuit flagitij & formidinis. *Plaut.*
Item. Compleuit *illos* erroris. *Plaut.*
Xantippe Socratis vxor irarum & moleſtiarum ſcatebat. *Gel.*
Implentur veteris Bacchi pinguiſque ferinæ. *Virg.*
Ne te *propediem iſtius* obſaturabere. *Ter.*
2. Impleuitque mero *pateram*. *Virg.*
Omnia complere { fletu. *Caſ.* / clamoribus. *Lucret.*
Quid prodeſt corpus vacare ab eſcis, & *animum* explere vitijs?
Tolle religionem, & vita humana ſtultitiâ & immanitate erit repleta.
Dum agnoſcant matres agni, & Pabulo *ſe* ſaturent.
Nullum tempus vacare officio *debet. Cic.* See Table 2. Rule 16.

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3. *Dignus, Indignus:* Ablatiue.

Carmen amat quiſquis carmine digna *facit.*
Indignus *eſt* dandis, *qui non eſt gratus de datis.*
Omnis dignitas dignitatis nomine indigna *eſt, ſi humilis eſſe dedignaris.*
☞ And heere I wiſh you to obſerue, where and in what peculiar ſenſe, yee ſhall reade *(Of)* or what other *Particle* after *Dignus, Indignus,* a Signe of the *Genitiue,* a thing yet ſeldome in vſe: as
Magnorum *haudquaquàm* indignus Auorum.
Suſcipe curam & cogitationem digniſſimam tuæ virtutis.
Militia eſt operis *altera* digna tui.
☞ As alſo to obſerue the manner of the *Verbes* of this ſence: as
Obſeruantia eſt, per quam homines cultu quodam *& honore* dignantur.
Dedignantur *me* ſalutatione.

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4. *Natus, Prognatus, &c.* 1. Gen. 2. Ablat. or a Prepoſition.

1. *Equis homo purus non* puro ſanguine natus.
Eſſe poteſt?
Dijs *quanquam* geniti, & *inuicti viribus eſſent. Virg.*
Item. Editus *Ioue* Satu. *(Cic.) Deſcended of Iupiter.*
Genitore Lucifero ſatus. *Ouid.*
Virgo eſt Iuſtitia Ioue prognata. Ex Heſiodo.
2. A parentibus *paruus ſum* procreatus, à vobis natus *Conſularis.*
Ilia cum Iaſo de Numitore Sati. *Ouid.*

De

Examples of the ſecond Table.

Xantippe the wife of Socrates was full of wrath *and* bitterneſſe.
They were filled with olde Wine and fat Veniſon.

What profiteth it, that the body bee empty of meate, when the minde is full of vices?
Take away Religion, and the life of man will ſoone bee filled with folly and impietie.

3.

HE loueth Poeſie well, who doeth that is worthy of praiſe.
He is vnworthy of ought *to bee giuen him, who is not gratefull for that which is giuen.*
All honour is vnworthy of the name *of honour, if thou grieueſt to be humble.*

A due obſeruance is that, as whereby men are thought worthy of honour *and* reputation.

4.

IS there any man pure that is not borne of pure ſeede?

I was begot of my Parents *poore and impotent, but* of you *am I* made *a Senator.*

De pellice natus. *(Ouid.)* *Borne of an Harlot.*
Ex me atque hoc natus es. *Ter.*
Genitus *ex* Iberis. *A Spaniard borne.* *Oriundi à Syracuſis. Liu.*

☞ And the like may wee ſometimes reade of the *Verbes* of this ſenſe.

1. Iuſta vxore naſci. *(Cic.)* *By lawfull marriage.*
Fortes creantur fortibus,
Eſt in equis Parentum vis.
2. *Animum* ex ſuâ mente & diuinitate genuit *Deus. Cic.*
Ex eâ *liberos procreauit. Cic.*

5. *Pænitet, Pudet, Tædet, &c.* Genitiue.

SVæ *quemq;* fortunæ pænitet. *Item*, Noſtri *noſmet* pænitet. *Ter.*
Sapientem nullius rei pænitet. *Cic.*
Malo me fortunæ peneteat, *quàm* victoriæ pudeat. *Curtius.*
Vt me non ſolum pigeat ſtultitiæ meæ, *ſed etiam* pudeat. *Cic.*
Quos libidinis infamiæq; ſuæ *neq;* pudeat *neq;* tædeat. *Pertæſus ignauiæ.*
Pigeat *illos* vitæ, *qui nihil habent in vitâ Charius vitâ.*
Piaculum eſt nos miſereri hominum *rem ſuam malè* gerentium.
Inopis *nùnc te* miſereſcat mei. *Ter.*
Clinia ſuarum rerum ſatagit. *Ter.*
Clinea hath enough of his owne matters to doe.
Item. Qui Erubeſceret fortunæ. Curt.

☞ Of thoſe though I haue giuen you many Inſtances, yet may you no leſſe often reade thoſe *Verbes* otherwiſe carried: as

Accuſ. Non te *hæc* pudeat? *Ter.*
¶ *Quaſi* pertæſus ignauiam ſuam.
Obſecro ne quid plus minùſue faxit, quod *nos poſteà* pigeat. *Ter.*
Te illud *nullo modo facere* pigeat.
Phœbe graues Troiæ ſemper miſerere labores.
Dat. *Dilige iure bonos, &* miſereſce malis.
Dat. *Patris* peſtibus miſerere. *Cic. Tuſc.*
Abl. De vi *ac* multitudine *hoſtium* Satagentibus *Conſulibus.*
Abl. Pænitentis de matrimonio *Agrippinæ. Suet.*
In aliqua re erubeſcere. Cic. *Malis alterius erubeſcere. Ouid.*

GOD hath made and Created the ſoule *and minde* of his owne Spirit *and Diuinitie.*

5.

EVery man is grieued at his Fortune.
No Wiſe man repenteth *himſelfe* of any thing.
I had leither that it repent *me* of my Fortune, *then that I bee aſhamed* of my Victory.

Let thoſe bee weary of their life, *who hold nothing in their life dearer then life.*
It is a kinde of ſinne to take pitty of thoſe, *that pitty not themſelues.*

Loue thoſe that are good of right, and take pitty of the euill.

6. *Accuſo, Condemno, Moneo, &c.* 1. Genit. 2. Ablat. or 3. a Prepoſition.

1. S*Enectutem omnes vt adipiſcantur optant, eandem* moleſtiæ accuſant *adepti.* *Cic.*
Qui alterum incuſat probri, *ipſum ſe intueri oportet.* *Cic.*
Me ipſum inertiæ nequitiæque condemno. *Cic.*
Quem Chriſtus abſoluit reatus *peccati, abſoluit etiàm &* pœnæ *peccati.*
Grammaticos etiàm ſui officij commonemus.
Ne quem condemnet ſceleris *ſententia legis,*
2. Errato monitus *lex ſit & ipſe ſibi.*
Item. Criminibus falſis inſimulaſſe *virum.* *Ouid.*
3. *Putaui* ea de re admonendum *eſſe te.*
Licinius de aleâ condemnatus.

☞ See yet what Inſtances you reade of theſe *Verbes*, vſed with other Caſes: as

☟ Accuſat id me. *Plaut.* *Scilicet ob id.*
☟ Eam rem nos *locus* admonuit. *Saluſt.* See Table 3. Rule 11.

7. *Orbo, Paruo, Spolio, &c.* Ablatiue.

E*St grauius* ſpoliari fortunis, *quàm non augeri dignitate.* *Cic.*
Ægritudo me ſomno priuat. *Cic.*
Item. Priuare / Orbare } ſe luce, *To kill himſelfe.* *Cic.*
Perfida purpureo *fertur* ſpoliare Capillo.
Scylla patrem, nec ſe liberat *inde* metu.
Item. Liberare { *ſe ære alieno.* / *alios errore.*
Liberat interitu *clemens largitio vitam.* *Haddon.*
See yet. *Epiſtola tua me* ægritudine leuauit. *Item.* Fœnore leuari. *Liu.*

☞ See yet theſe contrary Phraſes:

☟ Liberauit illum à Creditoribus. *Sen.*
Laborem alicui leuari. *Virg.* *Item.* Metam alicui leuare. *Cic.*
Item. Paupertatem alicui leuari. *Plaut.*
Vt me omnium iam laborum leuares. *Plaut.*

☞ Further, heere may we ſee the cauſe, why we vſe theſe following *Adiectiues* with *Ablatiues*, namely, for that ariſing from theſe *Verbes*, they beare the ſenſe of their *Participles*:

Orbus

6.

ALL *men wish that they may liue to bee old, but comming to that age, they are discontented or* accuse it of grieuance.

Who seeke to infame others or accuse *them* of reproach *ought to looke into themselues.*

Whom Christ hath absolued *of* the guilt *of sinne, he hath absolued him also* of the penalty *thereof.*

Least the sentence of the Law should condemne *any man* of any offence or trespasse, *being now well* admonished thereof, *let him be a Law to himselfe.*

7.

IT *is a more grieuous thing to* bee spoyled of our goods, *then not to rise into Dignity.*

Scylla is said to haue bereft *her Father* of his purple hayre, *but shee* freed *not herselfe* of feare.

Courteous liberality deliuereth *this our life* from Death.

Examples of the ſecond Table.

Orbus luminibus. *Contrà:*
Vrbs nuda præſidio. Orba *ab* Optimatius *Concio.* *Cic.*
Viduus pecudibus *ager.* *Tacit.*
Liber terrore *animus.* See Table 2. Rule 2.

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8. The formes of Speech, where the *Participle (To)* is by the *Latines* tranſlated by the *Prepoſition (Ad)* viz. after what 1. *Adiectiues*, 2. *Verbes.*

1. NIhil *eſt tam* aptum *tam* conueniens ad res *vel* ſecundas *vel* aduerſas *quàm amicitia.* *Cic.*
Lex ad jubendum & deterrendum idonea *eſt.* *Cic.*
Non potuiſti adducere homines magis ad hanc rem idoneos. *Plaut.*
Ingenium eſt omnium hominum procliue *à labore* ad libidinem. *Cic.*
In eodem mihi ludo videntur omnes doctæ ad malitiam. *Ter.*
Ad mala *iàm primùm non ſumus vlla* rudis.
Natura gignit dociles ad virtutem *non doctos.*
Cætera quæ ſunt ad victum neceeſſaria. *Cic.*
Sit piger ad pœnas *Princeps*, ad præmia velox,
Et doleat quotiès cogitur eſſe ferox.
Ad ſocietatem & communitatem *generis humani* nati *ſumus.* *Cic.*
Ad omnia ſumma natus *Pompeius.* *Cic.*
Item, Natus ad gloriam.
Aliquantò auidior ad rem.
Homo benè appoſitus ad *iſtius* audaciam. *Cic.*
Homo ad nullam rem vtilis: *Ad omnia* inutilis. *Plin.*
Aſſuetæ ad ſceptra *manus.*
Natura noſtra Imperij eſt auida, & ad implendam cupiditatem præceps.
Humana natura imbecilla *eſt* ad contemnendam potentiam.

☞ By thoſe Inſtances heere deliuered, the better may you obſerue the manner of thoſe *Adiectiues* in the like, as they come into your readings, for of them we cannot giue you a perfect Catalogue, or ſo briefly as were requiſite.

☞ Neither if we ſo ſhould, might we ſtand ſo confident on them, but that many of them, and thoſe alſo before deliuered, you ſhall finde to accept alſo of the *Signe (To)* to the *Datiue*, as well as of the *Prepoſition (Ad.)*

☞ And ſo may you ſafely imitate what firſt yee ſee in the particular *Exception* approued by Authoritie, otherwiſe euer ſtand vpon your more generall *Rule*, which heere for this was the Ninth of the firſt Table.

Item,

8.

NOthing *is ſo* apt *or ſo* conuenient, *either* to proſperitie *or aduerſitie, as Friendſhip.*
The Law is fit *both* to Command *and to reſtraine.*
The nature of all men is prone *from Labour* to Luſt.
All Women ſeeme to me to bee inſtructed *in one Schoole,* to malice.
Wee are not one of a thouſand of vs vnapt to miſchiefe.
Nature bringeth foorth men docible to Vertue, *not vertuous.*

Let a Prince be ſlow to puniſhment, *and* ſwift *to rewards,*
And let him grieue as often, as hee is enforced to bee ſeuere.
Wee are borne to the ſocietie *and community of Mankinde.*
Pompey was borne to all Honourable deſignes.

Our nature is greedy of Soueraignty, and carryed *headlong* to the attayning *of its owne deſire.*
The nature of Man is euer weake to contemne *Power.*

Item, Datiue. *Qui ſapit* innumeris moribus aptus *erit.* *Ouid. de Art.*

¶ *Item.* Armis apta *magis tellus, quàm commoda noxæ.*

Pugnæ *non ſat* Idoneus *miles.* *Hor.*

Ille gurges atq; helluo, natus abdomini ſuo, *non* laudi *atq;* gloriæ. *Cic.*

Item. Publico malo natus. *Sen.*

Non nobis *ſolùm* nati *ſumus, &c. Sed* patriæ, &c.

Nata *gens* inſtaurandis reparandiſque bellis. *Liu.*

Iudicis natura noſcenda, iuriue *magis an* æquo ſit appoſitus. *Cic.*

Non ſum aſſuetus *his* ferendis armis. *Caſt.*

Aſſuetus mendacijs. *Cic.*

2. *Multo* ad rem pertinet conducitq; *qualis tibi videaris quàm qualis alijs.*

Quid iſtuc ad me attinet?

Spectat *res* ad vim, ad ſeditionem. *Liu.*

Quod ad benè *beateq;* videndum ſpectat *inquiere.* *Cic.*

Sempèr ad nouos caſus *temperum nouorum conſiliorum rationes* accommodandæ *ſunt.*

Difficile eſt ad ventrem verba facere.

Item. Loqui ad aliquem: Loqui ad { gratiam. / voluptatem.

Ratio hortatur ad optima.

Item. Ad *pacem quidem hortari non deſino.* *Cic.*

Nulla maior ad amorem inuitatio, *quam prævenire amando.*

Item. *Inuitare* ad canam & ad *epulas.*

¶ *Contrà. Inuare* { *in hoſpitium.* *Cic.* / *hoſpitio.* *Liu.*

Felix eſt neceſſitas quæ ad meliora compellit.

Multum confert ad amicitiam *conciliandam, & educationis communitas & ætatis competentia.* *Ariſt.*

Omnia conſilia & facta ad virtutem & *dignitatem ſunt* referenda. *Cic.*

Item. *Animum* ad rem *aliquam* referre. *Cic.*

Ad arbitrium *alicuius* referre.

Ad conſcientiam *omnia* referre *nihil* ad oſtentationem. *Plin.*

Auaritia dura eſt Domina, non ſinit ſuos edere ad ſaturitatem. *Sen.*

Ad calamitatem *quilibet rumor* valet.

Aues ad volatum, *equi* ad curſum, ad ſæuitiam *ferę gignuntur.* *Quint.*

Ad maiora *me natura* genuit & conformauit *quam vt ſim mancipium mei corporis.*

Ad papam prouocare *nobis non licet, nec quidquam ſecum commercij habere qui nomina Chriſto dedimus & ſub illius vexillo militamus.*

Ad hæc *ille* reſpondit,

Libet

It much more pertaineth to thy good, what manner of man thou ſeemeſt to thy ſelfe, then what to others.

New counſels are alwayes to be applyed to the new chances *of times.*
It is an hard thing to ſpeake to the belly.

Reaſon exhorteth *vs* to the beſt.

There is no greater inuitation to loue, *then to preuent by louing.*

It is an happy neceſſity which compelleth *a man* to the better.
Two thinges doe much conduce to procure friendſhip, *the community of education and the neareneſſe of age.*
All our counſels and actions are to bee referred to Vertue and Dignity.

Nature hath begotten *and* faſhioned *me* to greater thinges *then that I ſhould be a ſlaue to my body.*
It is not lawfull for vs to appeale to the Pope, *nor to haue any commerce with him, who fight vnder the banner of* CHRIST.

Examples of the ſecond Table.

Liber non ad hiſtoriæ fidem ſcriptus.

Item. Scribere ad aliquem.

Item. *Cæſar ſe* ad neminem adjunxit. *Cæſ.*

Si ſe ad aliquem *quaſi Patronum* applicuiſſet. *Cic.*

Omnes ad vnum *idem* ſentiunt.

Ad centeſimum annum } viuere.
Ad ſummam ſenectutem }

Vſq; ad aſſem impendium reddere.

Ad vſum *hominum omnia* creantur.

Ad hæc *mala hoc* accidit *etiàm.*

Onely after *Verbes* of (*Going*) or (*Comming*) this Rule by (*Ad*) is more certaine.

Nullà enim re propiùs homines ad Deum accedunt, *quàm ſalute hominibus dandâ.* *Cic.*

Facilis eſt ad Inferos via *clauſis enim oculis illuc peruenitur.* *Sen.*

Non datur ad Muſas currere *lata* via.

Non eſt ad aſtra *mollis è terris* via. *Sen.*

Venimus ad calcem *paruæ.*

Vnus eſt ad ſalutem portus, *bonarum artium diſciplina.*

Fruſtrà cum ad ſenectutem veneris *repetes adoleſcentiam.* *Sen.*

Vnus introitus *eſt omnibus* ad vitam, *multi exitus.* *Philo Iudæus.*

Nullum animal ad vitam prodit, *ſine metu mortis.* *Sen.*

Ad mala multa trahit, *otij comes ipſa libido.* *Paling.*

Valdè difficile eſt, vt qui ſe ſapientem æſtimat, mentem ad humanitem reducat. *Greg. Moral.*

Multi potuiſſent ad ſapientiam peruenire, *niſi putarent ſe iàm peruenisſe.* *Sen.*

Omnia quæ timentur rationabiliter declinantur, Deus ſic timendus eſt, vt ab ipſo ad ipſum confugiatur. *Aug. in Sent.*

Cum Paſtor per abrupta graditur, ad præcipitium *grex* ſequitur.

Vna dies Fabios ad bellum miſerat *omnes.*

Item. *Amicos* aduocabo ad hanc rem. *Ter.*

Ad turrim *hoſtium* admouent. *Caſ.*

¶ *Contrà*: *Calcar* equo admouere.

☞ And ſo may you alſo obſerue, where diuers of thoſe *Verbes* are read with a *Datiue*: as

It *clamor* Cœlo. *Virg.*

Venturum excidio *Libia.* *Virg.*

Hoc ſcio quod ſcribat nulla puella tibi. *Mart.*

Ex literis quas mihi miſiſti. *Cic.*

Examples of the ſecond Table.

By no meanes doe men come *nearer* to God, *then by giuing ayde to others.*
The way *is eaſie* to Hell, *we may come thither blindfold.*
There is no broad way giuen to roue to the Muſes.
The way *from Earth* to the Starres, *is not eaſie.*
The onely hauen to ſafety *is the diſcipline of good Artes.*
When thou commeſt to old Age, *thou ſhalt in vaine ſeeke for Youth.*
There is one way *for all men* to Life, *but many iſſues foorth.*
No creature commeth to this Life, *without feare of Death.*
Luſt the companion of Idleneſſe, draweth *men* to many miſchiefes.
It is an hard thing that who ſuppoſeth himſelfe wiſe, ſhould reduce *himſelfe* to humanitie.
Many might come to wiſedome, *but that they ſuppoſe they are thitherto proceeded already.*
All thinges that are feared are eaſily auoyded, but GOD is ſo to be feared, that from him wee muſt flye vnto him.
When the Shepheard goeth by hard paſſages, the Flocke followeth to greater *dangers.*
One day ſent all *thoſe of Fabius his Line* to warre.

9. *En, Ecce, Eccum:* Nominat. or Accuſat.

EN Priamus, *ſunt hìc etiàm ſua præmia laudi.*
Ecce agnus *Dei qui tollit peccata mundi.*
Ecce *tibi crucis* ſignum, *ſpectamen inane*
Signum, non ſignum, ſed reuerere Deum.

☞ Where in this like Speech wee adiect this word *(Tibi)* as *(Ecce* tibi *homo,)* But this doe the *Latines* for elegancy by the Figure *Pleonaſmus.*

10. *Egeo, Indigeo, Potior:* Genit. or Ablatiue.

1. EGere { auxilij, *Cæſ.* Monitoris. *Hor.* / conſilij: *&* Conſilio. *Cic.*
Iſta non tam artis indigent, *quàm* laboris, &c. *Cic.*
Dominari & rerum potiri.
Item. Potiti { Vrbis, regni, voluptatum. *Cic.* / Hoſtium. *Plaut.*
2. *Integer vitæ ſceleriſq; purus*
Non eget *Mauri* jaculis *nec* arcu. *Hor.*
Aues Seleucides nunquàm conſpiciuntur, niſi cum præſidio *illarum* indigetur.
Non dives eſt qui multa poſſidet, *ſed qui* multis *non* indiget. *Cic.*
Non enim multis abundare, ſed paucis indigere *frugi hominem facit. Cic.*
Potitur regno *quiſquis benè vixerit.*
Item. Potiri voto, *(Suet.)* Auſo, *(Virg.)* Spolijs. *Virg.*
Gazâ *omnium Macedonum* Potitus *eſt Paulus Æmilius. Cic.*

☞ Obſerue yet where *Potior* is read with an *Accuſatiue,* which yet may be better for the vnderſtanding of your Author, then for your imitation: as
Potiri Capuam. *Vincamus odium,* pacemque potiamur. *Cic.*
Fortiter malum qui patitur, hic poſt potitur bonum. *Plaut. Aſin. Act. 2.*
Miſeriam omnem Capio, hic potitur gaudia. *Ter.*

11. *Æſtimo, Duco, Habeo, Facio:* Genit. of the Value.

SI *prata & areas* magni æſtimemus, *quòd ei generi potiſſimùm nocere non poteſt,* quanti *eſt* æſtimanda *virtus? Cic.*

Ratio

9.

BEhold Priamus, *heere were Trophies set out to his praise.*
Behold the Lambe *of GOD which taketh away the sinnes of the world.*
Behold the Signe *of the Crosse: a Signe is but a vaine spectacle, Reuerence thou GOD, not the Signe.*

10.

AN *honest and vpright Man* wanteth *not* the dartes *of the Mauritan, &c.*
The Birds of Seleucia are neuer seene, but when we want their helpe.
Hee is not rich who possesseth much, but who wanteth *not* much.
Not to abound in wealth but not to want much, *maketh a good husband.*
Hee enioyeth a Kingdome, *who liueth a good life.*

He who patiently beareth his misfortune, doth afterward enioy his pleasure.

11.

IF *wee* esteeme *our Meadow and Pasture ground* much, *because such Landes can take no hurt,* how much *is Vertue then to bee* esteemed?

Ratio quòd pluris æſtimemus *terrena eſt, quod non contemplemur cœleſtia.*
Intereſt multùm, vtrum quis virtutem magni, *an vitam* parui
pendat. *Dict. Catonis.*
Item. Parui ducere. *Cic.*

☞ And to this Rule let me alſo referre thoſe Phraſes:

Pluris eſt *oculatus teſtis vnus quàm auriti decem.* } By an *Eclipſis*:
Qui homo timidus erit in rebus dubijs, is nauci *non erit.* } *Scilicèt æſtimandi.*
Item. Hoc munuſculum qualecunq; eſt æqui bonique conſulite.
Sapientis viri eſt fortunam boni conſulere.

☞ Obſerue you alſo where you ſhall reade thoſe your wordes of *Value, Tanti, Quanti, Pluris, &c.* and the like vſed after the ſame *Verbes* in the *Ablatiue*: as

Glorioſa ſapientia non magno æſtimanda.
Item, nonnihilo æſtimare. *Cic.*
Magno vbiq; pretio *virtus* æſtimatur.
Summæ ſemper virtutis erit in minimis *res noſtras* ponere, *de republicâ*
vehementiùs laborare. Cic.
Hic maximè ſe ipſum cognoſcit, qui ſe ipſum pro nihilo reputat.
Qui ex errore multitudinis pendet, hic in magnis viris non eſt
habendus. *Cic.*

☞ But thoſe Examples I haue heere ſet downe, not ſo to ſhew the incertainty or weakeneſſe of the Rule it ſelfe, (for the phraſe or manner thereof is ſweet & pleaſing) as I do to make apparant the varietie of the *Latines*, that you may not thinke your ſelfe ſo ſtrictly tyed to the Rules, as hope to bee Maſter of them, and that is to vary your Speech into what Rule you ſee more pleaſing.

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12. *Reminiſcor, Obliuiſcor, &c.* Genit. or Accuſat.

1. VEteris incommodi reminiſci. *Cæſ.*
Homo cum ſis, memento communis fortunæ.
Item. Nec veterum memini *Lætorue* laborum. *Virg.*
Primus reſipiſcentiæ gradus eſt peccati meminiſſe.

Note that wee reade *Meminiſſe* { Mei / Tui / Sui, *&c.* } not { *Me.* / *Te.* / *Se:* as

Homo qui in homine calamitoſo eſt miſericors meminit ſui.
Item. Oblituſque ſui *eſt Ithacus. Virg.*
Oblitus decoris ſui. *Virg.*
Miſeranda obliuio, originis *non* meminiſſe.

Illorum

Examples of the ſecond Table.

The reaſon why wee eſteeme *earthly thinges* the more, *is becauſe wee contemplate not heauenly thinges.*

It maketh a great difference, betweene eſteeming much *of Vertue,* and little *of the Life.*

One Eye witneſſe is of more account *then ten Eare witneſſes.*

Who is doubtfull in times of aduerſity is not worth a ruſh.

It is the part of a Wiſe man to beare *his misfortune* in good part.

Vaine glorious wiſedome is not much to be eſteemed of.

Vertue is euery where much to bee eſteemed of.

It is a point of great Vertue to eſteeme our owne *affaires* lightly, *but to haue great care of the Common-wealth.*

He knoweth himſelfe beſt, who reputeth leaſt of himſelfe.

Who dependeth vpon the opinion of the multitude is not to bee accounted a great man.

12.

SInce thou art a man remember *common* Fortune.

The firſt degree to reſipiſcence is to ſee into thy ſinne.

He that is merciſull in a poore mans caſe remembreth himſelfe.

It is a miſerable forgetfulneſſe not to remember our originall.

Illorum breuissima ac solutissima est vita, qui præteritorum obliuiscuntur, *præsentia negligunt, de futuris timent.*

Nunquid potest mater obliuisci Infantis sui?

Hac animaduersione punitur peccator, vt moriens obliuiscatur sui, *quia viuens* oblitus *est* Dei.

2. *Aliorum* casus fortunasque recordantes, *quàm inanes ac futiles spes nostræ fuerint intelligamus. Cic.*

Omnia *quæ curant Senes* meminerunt.

Ea *potius* reminiscere, *quæ tuâ digna personâ sunt. Sulpitius ad Cic.*

¶ De quibus *multa* meminerunt: *Id est,* Mentionem fecerunt.

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13. *Impero, Pareo, Credo, Minor, Irascor, &c.* Datiue.

IMperat *aut* seruit *collecta pecunia* cuique. *Hor.*

Ea tibi subijce quæ alijs præcipere *soles.*

Sapiens Dominabitur astris. ¶ *Legimus etiàm Dominari in suos. Cic.*

Parendum *est* legibus *non disputandum de legibus.*

Facilè illi obtemperatur, *qui nouit imperare. Dict. Frederici.*

Ita crede amico *ne sit inimico locus.* ¶ *Legimus etiàm* { credere *Deum.* / credere *in Deum.*

Regia crede mihi *res est* succurrere lapsis. *Virg.*

Paci *non tutò* fiditur *si malos vicinos habeas. Cic.*

Quòd totiès diffidens *ac* desperans rebus *tuis.* ¶ *Legimus etiam despe-*

Nemo simul Dominis *poterit* seruire *duobus.* *(rare fugam.*

Sed (mihi crede) *is qui omnia tenet* fauet ingenijs. *Cic de Cæs.*

Rex studet vtilitati publicæ, *Tyrannus* propriæ. ¶ *Legimus etiam hoc vnum studet.*

Item, Ingenuorum hominum est cum fortunâ vtantur secundissimâ tum maximè modestiæ studere. *Ex Demosth.*

Turpe est Dominari seruis, *&* ancillari voluptatibus.

Minatur innocentibus qui parcit nocentibus. Ignoscas alijs *multum nihil tibi.*

Dij hominibus irasci *&* *Succensere consuerunt Cic.* ¶ *Si pater id succenseat. Id est, Ob id.*

Non irascitur *sapiens* peccantibus, *quia scit neminem nasci sapientem sed fieri.*

Curam nobis natura mandauit, sed huic vbi indulseris *vitium est. Bern.*

Satius est initijs mederi. *Item,* medicari alicui. ¶ *Ego istum lepidè medicabor metum. Plaut.*

Diabolo

Their age is ſhort and looſe, who forget thinges paſſed, *neglect thinges preſent, and feare the future.*
Can a Mother forget her Infant?
With this chaſtiſement is a ſinner puniſhed, that hee forgetteth himſelfe *at his Death, becauſe he* forgat God *in his Life time.*
Remembring others mens fortunes, *wee may know how vaine our owne hopes are.*
Old men remember all thinges *which they haue care of.*

13.

THe money we gather and bagge vp, doth either rule or ſerue vs.
Subiect thoſe thinges to thy ſelfe which thou commandeſt others.
The wiſe doe rule the Starres.
We muſt obey the Lawes *not diſpute of the Lawes.*
Men eaſily obey him *who knoweth how to Rule.*

So beleeue thy Friend, *that there be no place for an Enemy.*
It is a Princely thing (beleeue me) *to* ſuccour the diſtreſſed.
There is no truſting of Peace *where thou haſt ill Neighbours.*
No man can at one time ſerue two Maſters.
A King ſtudieth for the profit *of the Common-wealth, a Tyrant for his owne.*
It is the property of good men, when they vſe proſperous fortune then to ſhew modeſtie.
It is a ſhamefull thing to rule ouer Seruants, *and to* ſerue *our* pleaſures.
He threatneth innocent men, *who* ſpareth *Offenders.*
Pardon other men *much*, thy ſelfe *nothing.*
A Wiſe man is not angry with offenders, *becauſe he knoweth that no man is borne* wiſe, *but ſo made.*
Nature hath committed a care vnto vs, but if wee be too indulgent thereto, *it is a vice.*

Examples of the ſecond Table.

Diabolo *ſi* reſiſtatur *eſt vt Formica, ſi* obediatur *vt Leo.*

Pleriq́, homines alijs *melius* conſulunt *quàm* ſibi.

Opitulandum amicis *ſed vſq́, ad aras. Odi ego aurum, multa* multis ſuaſit *perperàm. Plaut.*

Difficillimum eſt in maxima licentia moderari ſibi. *Item,* Linguæ ſuæ.

Ignauis precibus *fortuna* repugnat. *Legimus etiam: ¶ Qui ex ſuâ libidine moderatur nos. Ter.*

Item, Inſenſè aduerſi alicui. *Fortiter* reſiſtere dolori.

Principio *medium* medio reſpondeat imum. *¶ Cum adeos breuiſſimè reſpondiſſem. Plin.*

Falluntur quibus *luxuries ſpecie liberalitatis* imponet. *Cic.*

Quid dicam de Socrate, cuius morti illachrimari *ſoleo Platonem legens? Cic.*

Huic *Dij & homines* ſuccenſent, *qui ignauus eſt. Ex Heſiodo.*

Vxorem quæ locupletem ducere nolim,

Queritis, vxori nubere *nolo* meæ. *Martial.*

Dicimus gratulari { alicui *de re aliquâ.* / alicui *aduentum.* / fortunis *alicuius.*

Cum ſis Homo iræ temperare *noueris. Ex Men.*

Animo *&* orationi moderari. *¶ Cuncta ex ſua libidine moderari.*

Illudere corpori *mulieris. (Curt.) To raviſh a Woman.*

¶ Illudere in Albutium.

Timent *reges* ſubditis, *Tyranni timent ſubditos.*

Si conſuetudini ſuffragatur *veritas, nihil conſuetudine debet eſſe firmius. Cypr.*

Hoc mihi dolet *nos pene ſerò ſciſſe.*

Cum periculo cuſtoditur quod multis placet.

Item. Vulgo placere ſapientibus diſplicere *eſt.*

Si poterit id quod licet Neuius, & ei libebit *quod non licet. Cic.*

Vna puella viro, veneri *non* ſufficit *vnus.*

Hoſtis nullus quamuis infirmus eſt negligendus, vt ei *non* obuiàm eatur *& occurratur.*

☞ What *Verbes* yee ſhall further reade of, which require *Datiues* thus immeddiatly after them, yee may doe well to take note of them; the leſſe amiſſe ſhall yee make in the vſe of them when yee haue occaſion: Our care was to giue you the greater part to eaſe your labour.

Examples of the second Table.

If wee reſiſt the Deuill *he is as an Emit, if we* obey him, *as a Lyon.*
Many men counſell others *better then* themſelues.
I hate Gold, it hath perſwaded many *men amiſſe.*
It is an hard thing in great liberty to moderate our ſelues.
Fortune reſiſteth cowardly prayers.

When thou art a man learne to temper thine anger.

Kinges take care of their Subiects, *Tyrants feare their Subiects.*
If the Truth accord to Cuſtome, *nothing ought to be more firme then Cuſtome.*
That is kept with danger, which pleaſeth many men.
To pleaſe the Common people, is to diſpleaſe the Wiſe.

No enemy although hee be of ſmall power is to be neglected, that we ſhould not reſiſt him.

14. The Compounds of *Sum*: Datiues.

DEus otioſis *non* adeſt.
Item. Quis enim modus adſit amori? *Virg.*
Non abeſt facundis *gratia* dictis. *Ouid.*
Item. Mihi *animus etiam nunc abeſt. Plaut.*
Deeſſe *enim aliquando fortuna* forti *poteſt Imbelli autem ſemper vult. Sen.*
Deſunt inopiæ *multa, auaritiæ omnia.*
Faſtus ineſt pulchris *ſequiturq; ſuperbia formam. Ouid. Faſt.*
Omni *enim* populo ineſt *malignum quiddam & querulum in imperantes. Plut.*
Omnes ciuiles ſocietates eorum vitio plerunq; ruunt qui illis præſunt.
Quid prodeſt ei *quod habet, qui eum qui omnia dedit non habet.*
Res aduerſæ proſunt pijs, impijs obſunt *proſperæ.*
Homo homini *quid* Intereſt? *Ter.*
Legimus etiam, ☞ Intereſſe { Conuiuio. / Concioni. / Rei diuinæ.
Sæpè ſolet auro *multa* ſubeſſe mala.
Satis naturæ vixit ſibique ſuperfuit *qui Deum didicit.*

☞ Heere yet note, that yee ſhall reade ſome of thoſe *Compounds* of (*Sum*) to admit of a *Prepoſition*, and then is not the following word *Datiue*: as

☞ In Antonio defuit *hic ornatus.*
A liberali *tamèn* menſa *nunquàm* abfuit. *Gel.*
A periculo abeſſe. *Plin.*
In amore inſunt *omnia.*
Roſcius ne in conuiuio *vllo* interfuit.
Siluerunt Principes nec in vlla concione aſſuerunt.

15. The Compounds of *Satis, Benè, Malè*: Datiues.

EXiſtimationi *hominum de ſe* ſatisfacere.
Ipſe tuis meritis ſatis *an* feciſſe *feraris.*
Chriſto, *quid quæris? Quod facis ille facit.*
Populo *ſi quid* benefacias *leuior plumâ eſt gratia, ſi quid peccatum eſt plumbeas iras gerunt. Plaut.*

Quod

14.

God is not ayding to the sloathfull.
What meane can there bee in Loue?
A grace or comelinesse, is neuer absent from eloquent speeches.
Fortune may sometimes faile the Valiant, *bus it will alwayes the* Coward.
Many thinges are wanting to pouerty, *but all thinges to Couetize.*
There is *euermore a kinde of malice, and grutch in the people* against their Gouernours.
All ciuill Societies doe for the most part in fine decay by their vice who gouerne them,
What profiteth it a man *that hee hath, who hath not him, who hath giuen him all that he hath?*
Aduersity profiteth the Godly, *it* hurteth the Wicked *to flow in wealth.*

Many mischiefes are wonted to lye vnder Gold.
He hath liued long enough and ouerliued Nature, *who hath learned God.*

15.

WHy *doest thou make question, whether thou hast* satisfied Christ *by thy merites? What thou doest is his worke in thee.*
What thou doest benefit the people, *their thankes is lighter then a feather, if thou doest offend them they beare leaden angers.*

Quod bonis benefit *beneficium ea gratia grauida est bonis. Plaut.*
See, Maledicere, *malè* precari, *malè* ominari alicui.
☞ And yet wee reade thus:
Nihil fermè hominibus tam peculiare est, quàm vt alter de altero maledicat. *Cic.*

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16. *Vtor, Fungor, Fruor, &c.* Ablatiue.

VTi datis *tanquam* innatis *maxima est superbia.*
Boni vtuntur mundo *vt fruantur Deo, mali* vtuntur Deo *vt fruantur mundo. August.*
Tyranni potestate *suâ ad bonorum perniciem* abutuntur.
¶ *Illorum* operam abutitur. *Ter.*
Qui adipisci veram gloriam volent, iustitia fungantur muneribus. *Cic.*
Mortui labore *omni* perfuncti sunt.
¶ *Neq; boni, neq; liberalis viri* functus est officium. *Ter.*
Si republicâ *non possis* frui, *stulti est nolle* priuatâ.
¶ Fruitur hanc *alternas noctes. Plaut.*
Item. Firmissimum id Imperium quo *obedientes* gaudent. *Patrit.*
Nox & amor vinumq; nihil moderabile suadent,
Illa pudore vacat, *Liber amorq;* metu.
Sapientis est carere patriâ *duri non desiderare.*
Nullum cum victis certamen & æthere cassis. *Virg.*
Virtute *decet non sanguine* niti.
Qui populari adnititur aurâ *domum in luto extruit.*
¶ *Natura semper* ad aliquid *tanquàm* adminiculum adnititur. *Cic.*
Sapientissima illa animalia esse constat, quæ fruge vescantur. *Plin.*

☞ Adde hereto. Supersedere { Itinere, curis, onere. / Laboribus, molestiâ.

Contrà. ¶ *Aduersarios* supersedere pugnæ *animaduertit. Hirc.*
Operam supersedere. *Gel.*
Prohibere aliquem re aliqua.
Interdicere alicui re aliqua.
Contrà ¶ Prohibe *nefandos* à nauibus *ignes, Virg.*
¶ *Aliquem* ab iniuriâ prohibere. *Sallust.*
Vim hostium ab opidis non *posse* prohibere. *Cæs.*
Fœminis *duntaxat vsum purpuræ* interdicemus. *Liu.*

THE

What gift doth benefit good men, *this fauour is grieuous to the good.*

Nothing is so peculiar in men, then that one man doe speake euill of another.

16.

TO vſe *thinges giuen as thinges innated in vs is a great pride.*
Good men vſe *the world that they may* enioy God, *the wicked vſe God, that they may* enioy the world.
Tyrants abuſe their power *to the hurt of good men.*
Thoſe who will enioy true glory, *let them doe the offices of Iuſtice.*
The dead haue finiſhed all their labours.
If thou canſt not enioy the Commen-wealth, *It is the part of a foole therefore to neglect thy priuate wealth.*
That is the firmeſt Empire which milde *men* enioy.
The night loue and Wine perſwade nothing moderate.
The night wanteth ſhamefaſtneſſe, *Wine and Loue* want feare.
A wiſe man may be baniſhed his Countrey, or want his Countrey, *but hee is an hard hearted man that deſireth not his Countrey.*
It becommeth a man to relye on his Vertue *not on his Bloud.*
Nature doth euer leane to ſome thing *as to a ſtay.*
Who relyeth on the peoples *praiſe, buildeth his houſe in the dirt.*
Thoſe it appeareth to be the wiſeſt Creatures which eate Corne.

THE THIRD TABLE OF THE SYNTAX EXPRESSED BY way of EXAMPLES.

1. Adiectiues of *Quantitie*: require Genetiues.

1. PRima *historiæ lex est, ne* quid falsi *dicere audeat.*
Quid *tibi continget tranquilla per otia* laudis?
Laureæ desidiæ præbetur nulla. Palin.
Id ætatis *iam sumus vt omnia, &c.* *For,* Ejus ætatis, *&c.*
Tantum cibi, *&* potionis *adhibendum est vt reficiantur vires non opprimantur. Cic*
Non multum temporis *viuimus, sed ad tempus. Sen.*
Nimium *est* boni cui nihil *est* mali. *Diffisus hosti* nil *feres vnquàm* mali.
Nihil / Nequicquam } penſi *habere, Not to care.*
Plus ſalis *quàm* ſumptus *ſit in conuiuio.*
In omni oratione cauendum ne plus condimenti *ſit quàm* obſonij.
Plus animi *est inferenti periculum quàm propulsanti. Tacit.*
Qui minus deliciarum *nouit in vitâ minus timet mortem. Sen.*
Vbi possidet animum nimia vis vini quicquid mali *latebat, emergit. Plaut.*
See this in *Ter.* Quid *illic* hominum *litigant?* { *Quodnam genas hominum?* or, *Quales homines?*

☞ Adde hereto the manner of the *Adiectiues Neuter Plurall,* requiring *Genitiues,* but more to the manner of the *Greekes.*

Ad vltima periculi *peruenerat. Curt.* Extrema belli. *Cic.*
Occulta ſaltuum *ſcrutari. Tacit.*
Obſedere alij telis anguſta viarum. *Virg.*
Orbitates & ſuprema liberorum plangunter. Quint.

Item,

EXAMPLES OF THE THIRD TABLE.

I.

THe firſt law of an Hiſtory is, that it declare nothing falſe.
What praiſe *ſhall happen to thee by quiet ſloath?*
No Lawrell is giuen to idleneſſe.

So much meat and drinke *is to be giuen to a man, that his ſpirits may be refreſhed not oppreſſed.*
We liue not a long time *but to a time.*
He hath too much pleaſure *who hath no ſorrow.*

Let there be more pleaſantneſſe *then* expence *in a Feaſt.*
In all our Speech we muſt beware, leſt there be more ſauce *then* good fare.
There is more valour *in the Aſſailant then in the Defendant.*
Who knoweth the leaſt pleaſure *in this life doth leſſe feare Death.*
When too much Wine *poſſeſſeth the head, if there bee* any euill *therein it burſteth out.*

Examples of the third Table.

Item, Omina *sunt* hominum *tenui pendentia filo. Ouid. Fast.* Or by an *Eclipsis.*

☞ Where yet contrary to this our former Rule of the *Relatiue* : we reade

¶ *Omne magnum habet aliqmd ex iniquo.*

☞ And that which yet more is, wee may often reade where those *Adiectiues* of *Quantity*, doe no lesse aptly agree with their *Substantiues* in Case : thus.

Quis animus ? Quæ mens?
Sermonem multum *habere de aliquo.*
Nimia vis *vini. Nimius amor odij causa esse solet.*
Quid in causâ } *erat vt &c.*
Quæ nam causa }

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2. Aduerbes of *Quantity, Time,* and *Place* : Genitiues.

S*At habet Fautorum semper qui recte agit.*
Nulla auaritia sine pœnâ, licet illa sit satis pœnarum.
Abundè ingenij *cui est, facilè docetur.*
Fraudis abundè *est. Parùm splendoris. Hor.*
Affatim *apud nos est* { Vini. Frumenti. Pabuli. Straminis.
Quæ tùnc grata fuit virtus nùnc temporis *alget.*
Abeat potiùs quouis gentium. *Item, Vbiuis terrarum.*
Vbicunque *erit* gentium *à nobis diligetur. Cic.*

☞ Adde hereunto :

Ah minimè gentium *non faciam.*
Quoàd ejus *fieri poterit* : Or by a *Pleonasmus* : As Table 3 Rule 5.
Res est eodem loci *qua reliquisti.*
Res erat & causa nostra eo loci, *vt erigere animos videremur.*
Eò { Insolentiæ *processit vt, &c. Plin.* Consuetudinis *adducta res est* : *Item, redacta, &c.* Scelerum *peruentum est, vt, &c.* Vecordiæ *dementiæ, &c.*
Principes instàr Deorum. *Tacit.*
Mars Tyranni, lex instâr Regis.
Item, Ad instàr exercitus, Like an enemy.

Examples of the third Table.

The ſtate of all men dependeth on a weake thred.

Too much Loue *is wonted to bee the cauſe of hatred.*

2.

HE *hath friends or* fauourers enough *who liueth honeſtly.*
No Auarice is without puniſhment, although it be it ſelfe a ſufficient puniſhment.
Who hath ſtore of wit *is eaſily taught.*

What vertue was then *grateſull is* now *in contempt.*

Princes are like Gods.
Warre is like a Tyrant, *the Law* like a King.

Examples of the third Table.

3 *Property, Duty,* or *Guiſe* Eclipſed : require Genit.

BOni paſtoris *eſt tondere pecus non deglubere. Dict. Tib. Cæſ.*
Viri fortis *eſt ne ſupplicijs quidèm moueri vt fortitèr feciſſe pæniteat. Cic.*
Viri liberalis *eſt magna libentèr dare, parua libentèr accipere. Ariſt.*
Et hoc æq. eſt omnium, *vt vitia ſua excuſare malint quàm effugere. Sen.*
Inſani hominis *eſt illum in ſe irritare à quo maximè poteſt iuuari amico &*
Inſirmi animi eſt non poſſe diuitias pati. (*lædi infenſo. Cic.*
Cujuſlibet *eſt errare,* nullius *niſi* Inſipientis *perſeuerare in errrore. Cic.*
Legis *eſt perſuadere, non omnia vi ac minis agere.*

☞ Note here alſo, that thoſe wordes here Eclipſed, *viz. Officium, Pars, Proprium, &c.* yee may often reade them Eclipſed in your *Adiectiues Poſſeſſiues, Meum, Tuum. Suum, &c.* and no leſſe in other *Adiectiues,* which then are left *Neuter:* as

Noſtrum *eſt commiſſa plangere, non plangenda committere.*
Mentiri veſtrum *non eſt, nec vera tacere*
Noſtrum, *nam verum protegit ipſe Deus.*
Humanum *eſt errare,* belluinum *verò perſeuerare in errore. Cic.*
Regium *eſt cum benefacias male audire.*

☞ In all which Speeches thoſe wordes *Officium, Pars, &c.* might no leſſe alſo at your pleaſure be expreſſed into *Latine,* as they are alwayes in *Engliſh,* as
Peregrini officium *eſt nihil præter ſuum negotium agere. Cic.*
Proprium *eſt omnis hominis primùm quidem nolle aliquid doloris.*
Meæ partes *eſſent hominem remunerare, &c.*

4. The Phraſe of *Intereſt* and *Refert* : Genitiues.

1. EXtera mundi indagare nec intereſt hominis, *nec capit humanæ coniecturæ mentis. Cic.*
Intereſt magiſtratus *tueri bonos, & animaduertere in malos.*
Intereſt reipublicæ *ne maleficia remaneant impunita quia impunitas continuum habet affectum. Ed. Coke in Le Reports.*
Plurimum refert compoſitionis *quæ quibus anteponas. Cic.*

☞ And to thoſe *Genitiues* yee may alſo adde { *Magni.* / *Parui.* / *Tanti, &c.* as

Vtriuſque *noſtrum* per magni intereſt.

Examples of the third Table.

3.

IT *is the* duty of *a good Shepheard to ſheare his Sheepe, not to deuoure them.*
It is the part of *a valiant man, not ſo to bee mooued with torments, that he ſhould euer repent himſelfe of his manhood.*
It is the property of *a liberall man to giue great guiftes freely, and to receiue ſmall guiſts thankefully.*
This is the property of all men, *that they had leither excuſe their vices, then eſchew them.*
It is the property of a mad man, *to prouoke that man againſt himſelfe, of whom he may be pleaſured being his friend, or hurt and oppreſſed being his enemy.*
It is the property of *a weake minde not to be able to beare riches.*
It is the property of euery man *to erre, but of no man ſauing a Foole to perſeuere in his errour.*
It is the property of the Law *to perſwade, not to doe all thinges by force and threatnings.*

It is our part to bewaile *that is committed, not to commit that may be bewayled.*
It is not your part to lye, *nor ours to conceale the truth, for God he alwayes defends the truth.*

It is the duty *of a Stranger to doe nothing beſides his owne buſineſſe.*
It is the property *of euery man to ſeeke to ſhun ſorrow.*

4.

TO *ſearch the out boundes of the Earth, neither doth it* pertaine to man, *nor the coniecture of mans minde, can reach thereto.*
It pertaines to a Magiſtrate, *to defend the good and to puniſh the wicked.*
It ſtands vpon the Common-wealth, *that great treſpaſſes remaine not vnpuniſhed, becauſe impunity hath a continuall affect.*
It much mattereth in Compoſition, *to know what wordes are to be placed before others.*

Or yee may vſe theſe later *Genitiues* alone: as
Magni refert *quibuſcum vixeris.*

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5. The vſe of theſe Ablatiues, *Mea, Tua, Sua, &c.*

2. TVa O *rex qui aliis præes potiſſimùm* intereſt *te ipſum noſſe.*
Magni meâ intereſſe *putaui res eas quas geſſiſſem tibi notas eſſe.* *Cic.*
Et tuâ *&* meâ *maximè* refert *te valere.* *Cic.*
Mihi quidem ætas acta firmè eſt, tuâ *iſtuc* refert *maximè.* *Cic.*

☞ And to thoſe wordes *Meâ, Tuâ, Suâ, &c.* yee may alſo adde thoſe *Genitiues* for eloquence ſake, or by a *Pleonaſmus* { *Vnius, Solius, Ipſius, Ipſorum, Paucorum* : as

Meâ vnius intereſt *iſthæc exquirere.* *Item.* Tuâ ſolius refert, &c.
Veſtra paucorum intereſt *ciues conſeruare.*

☞ Laſtly, note that thoſe *Verbes* in this ſenſe, may alſo for eloquence bee vſed with the *Preposition (Ad)* as:
Et quidem ad noſtram laudem *multum video* intereſſe, &c.

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6. The Adiectiue Poſſeſſiue, expreſſed in ſtead of the Primatiue or Perſon: Genit.

TV mea *ſcripta legas vulgo recitare* timentis.
Exaudi vocem meam clamantis *ad te.*
— — — *Vel hæc ſibi gratia detur.*
Vt ſua defuncti *molliter oſſa cubent.* Illius.
Tua *reipublicæ* adminiſtrantis *intereſt ſemper vigilare.*
Piſcaturi *ſemper* tuus *pendeat in aquis hamus.* Tui.

☞ For this Rule or any other, where the Speech ſeemeth more harſh in *Latine*, though yet tollerable, you may euermore if yee ſo pleaſe, vary your wordes, and this ſore will bee ſoone ſalued.

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7. The Primatiue or Perſon expreſſed Datiue, in ſteed of the Adiectiue Poſſeſſiue.

S*Empèr* tibi pendeat *hamus.*
Quondàm etiam victis *redit in præcordia virtus.* *Virg.*

— Mihi

5.

IT behoueth thee *O King who ruleſt others, chiefly to know thy ſelfe.*
I hold it much to pertaine to me, *that my affaires might be knowne to thee.*

6.

READ *thou* my *workes* fearing *to diuulge them to the world.*
Let this fauour be giuen him that being dead his *bones may haue reſt.*

It is thy *part* gouerning *the Common-wealth, alwayes to watch.*
Going *to Fiſh, let* thy *hooke alwayes hang in the ſtreame.*

7.

ALwayes *let* thy *hooke* hang *out.*
Valour at length returneth into the heart of the *conquered.*

Reaſon

Examples of the third Table.

— — — Mihi flectere *mentem.*
Sæpe solet ratio, ratio dux fida Sophorum.
Cui *spes, & ratio, & cogitatio* pendet *ex fortunâ, huic nihil certi esse potest. Cic.*
Sulpitio *inter sacrificandum capite apex* prolapsus est. *Val. Max.*
At Iuueni oranti *subitus terror* occupat *artus.*

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8. *Est* for *Habeo*: require Datiues.

EST vnicuiq; *in domo suâ accusator, Testis, Iudex, Conscientia, Memoria, Ratio.*
Suus cuique *modus* est, *tamèn magis offendit nimium quàm parum.*
An nescis longas regibus esse *manus?*
Aduersa cui *sors* huic *amici sunt procùl. Plaut. in Pers.*
Velle suum cuique est, *nec voto vivitur vno.*
Quàm grata est forma cui *comes* est *modesta mens?*
Lis est *cum formâ magna pudicitia.*
Pauper enim non est cui *rerum* suppetit *vsus.*

☞ But note here, that where you shall translate your Speech by *(Habeo)* this Phrase, then holdeth not at all, and this you may doe no lesse eloquently: as
Sapè tacens vocem verbaq; vultus habet.

☞ Neither this onely, but yee may translate your former Examples and whatsoeuer Speeches of the *Latines* of this kinde into *English* two wayes; as in this,

Opus est mihi *tuo iudicio.* { 1. *I* haue *need of thy iudgement*: Wherein this Rule taketh place. 2. *There is need* to me *of thy iudgement*:

And then are the wordes to be Parsed by the 9. Rule of the 1. Table.

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9. *Must*, in English translated by the Gerund in *Dum*: Datiues.

MOriendum est omnibus *est q, finis miseriæ in morte.*
Aut ieiunandum est *fortiter* Otiosis *aut mendicandum.*
Edendum tibi *est vt viuas non viuendum vt edas.*

☞ But for the right vse of this Phrase, I wish you to relye more vpon authority then vpon the Rule: Onely this may bee for you to note, that this Phrase or manner of Speech, hath its chiefe vse from the *Verbes* of *(Gesture,)* as from *Abeo, Discedo, Reuerto, Cubo, Dormio, Viuo, Morior, &c.* but from *Verbes Transitiues*, such as require any casuall word after them, not so.

For

Reaſon is often wonted to bow my *minde.*
Reaſon the faithfull counſellour of the wiſe.
Whoſe *hope, whoſe reaſon and cogitation dependeth on Fortune, to him nothing can be certaine.*

8.

Every man hath *in his owne home, an Accuſer, a Witneſſe, and a Iudge, his Conſcience, his Memory, and his Reaſon.*
Euery man hath *his owne manner, yet more offendeth too much then too little.*
Knoweſt thou not that Kings haue *long armes?*
Who hath *aduerſe fortune, hee* hath *his friends a farre off.*
Euery man hath *his owne will, neither doe we wiſh all alike.*
How gratefull is that countenance, that hath *a modeſt minde.*
Honeſty hath *a great ſtriſe with Beauty.*
He is not poore who hath *the vſe of his goods.*

Who holdeth his peace hath *yet a voyce that diſcrieth him, and his countenance beares wordes with it.*

9.

ALL men muſt *dye and there is an end of miſery in Death.*
Either idle men muſt *faſt valiantly, or beg their bread.*
Thou muſt *eate to liue, not liue to eate.*

Examples of the third Table.

For you may not ſay by this Rule:

Legendum *eſt* mihi *hunc librum. I muſt reade this booke.*

But you may then ſay by the ſeuenth Rule of the firſt Table:

Hic liber mihi legendus *eſt. This booke is to be read of me.*

And ſo may yee *Engliſh* this either way:

Quid nobis faciendum *eſt?* { *What muſt we doe?* / *What is to be done of vs?*

☞ Further for thoſe *Verbes Tranſitiues*, yee may to this ſenſe better vſe thoſe *Verbes* —— { 1. *Debeo.* / 2. *Oportet.*

1. *Nemo tantùm ingenio ſidere* debet, *vt amicorum conſilia aſpernetur.*
2. *Duobus hoſtibus ſub vnum tectum venientibus*, alterum oportet *infortunium pati.*

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10. Verbes vſed with two Datiues.

Malè quod mulier incipit, id ni perpetret, id illi morbo eſt, *id* illi ſenio eſt, *id illi* miſeræ miſeriæ eſt. *Plaut.*

Nullum patris delictum innocenti filio pœnæ eſſe *debet. Vlpian.*

Præclara vrbis ædificia ciuibus decori ſunt. *Cic.*

Qui amat cui *ipſus* odio eſt *bis facere ſtultè duco.*

Bono viro non minori curæ eſt *qualis reſpublica poſt mortem ſuam futura ſit, quam qualis ſit hodiè.*

Pietas nemini fraudi eſſe *debet.*

Pompeio *bello Theſſalico nihil magis* exitio fuit, *quàm ipſa exercitus magnitudo.*

Quod in diuinis rebus ſumas ſapienti lucro *eſt. Plaut. Mil.*

Heus piger exemplo tibi ſit *formica laboris.*

☞ Adde hereto: *Aliquid* alicui { Honori, Crimini, Vitio, / Vſuræ, Vſui, Fœnori, / Dono, Mutuo, Pignori, } *Dare.*

Item. Relinquere *aliquid* alicui pignori.

Emit etiam dono mihi.

Dum dos ſit nullum, cuique *vitium* vitio *vertitur. Plaut. in Perſ.*

Quod apud Numidas honori ducitur. *Saluſt.*

Aliquem riſui deſpicatui ludibrio } habere.
Aliquid curæ, prædæ, quæſtui – }

Subſidio alicui { venire. / proficiſci. *Cæſ.* }

Item. Receptui { *canere.* / *ſignum dare.* }

Quos ſubſidio miſerat. *Fabius.*

And

No man ought *ſo much to truſt his wit, that hee ſhould deſpiſe his friends counſell.*

Two enemies comming vnder one roofe, it is neceſſary *that one finde a ſhrewd* turne.

10.

THat which a Woman once vndertaketh, be it neuer ſo ill, if ſhe cannot effect it, it is a death vnto her.

No offence of the Father ought to bee a puniſhment to the Sonne *being innocent.*

The ſumptuous buildings of the Citie are a glory to the Citizens.

Who loueth the man to whom hee is an hatred, deales *twice foolſhly.*

To a good man there is no leſſe care, *what manner of Common-wealth ſhall be after his death, then what is to day.*

Godlineſſe ought to bee a guile to no man.

To Pompey *in the Warre of Theſſaly, nothing* was a greater hurt *then the greatneſſe of his Army.*

O ſloathfull wretch, let the Emit bee an example to thee *of labour.*

And where I leaue you to judge, whether of these three yee like beſt: —— Mihi *nomen eſt* { Petrus. / Petri. / Petro.

11. Verbes vſed with two Accuſatiues.

FRugalitatem *ac* temperantiam multos docuit *penuria. Ter.*
Te Minerua omnes artes docuit, *Iupiter Opt. Max. in conſilium Deorum*
Tu modo poſce Deum veniam. *Sine* hoc te exorem. *(adhibuit.*
Dux etiam vatis hoc te fortuna precatur. *Lucret.*
Vnum vos oro, *vt me in veſtrum gregem recipiatis.*
Ea ne me cælet *conſuefeci filium. Ter.*
Edoctæ militiam legiones. Liu.
Moneo te hanc rem *Ter.*
Eam rem nos *locus* admonuit. *Sal.*

☞ And hence { Dedoceberis *à me* iſtos mores. / Admonemur multa ab *amicis. Plin.* / *Dum mutat vultus* induiturque togam. } eriſe thoſe Phraſes in the *Paſſiues*: —

☞ And this manner of phraſe doth ſometimes fall by the Figure *Enallage partium*, vpon the *Participles* of the *Preter-tenſe*, in ſtead of the *Participle* of the *Preſent-tenſe*: as

Indutus pallium, Succinctus latera, Sciſſa capillos, } for { Induens pallium. / Succingens latera. / Scindens capillos.

Adde hereto: *Deiphobum vidi lacerum crudeliter ora.*
Saucius frontem. Id eſt. Habens, &c.
Aeger pedes.

Or rather thus:
Redimitus tempora lauro: For, Habens tempora redimita lauro.

☞ Where I wiſh you to ſee the twentieth Rule of my Briefe of the partes of Speech: the better ſhall you note the vſe of this Figure, or the variety of the *Latines* herein.

12. Verbes Compounds, require ſuch Caſe as the Prepoſitions in Compoſition.

TYriam *qui* ad *veneris* vrbem. *Virg.*
Neſcio quam inſiſtam viam.

Equidem

II.

POuerty *hath* taught many men Frugalitie and Temperance. *Minerua hath* taught thee all the Arts, *and the great God Iupiter admitted thee into the counsell of the Gods.*

Examples of the third Table.

Equidem ausim aggredi hominem.
Contrà. ☞ Ad hominem accedam. *Ter.*
Amicos aduocabo ad hanc rem. *Ter.*
Cateri hæredes adeunt ad verrem. *Cic.*
2. Abstineat venere & vino *qui Pithea cantat.*
Exeat aulâ *qui velit esse pius.*
Virtus & summa potentia non coeunt. Sen.
Etiàm sapientibus *cupido gloriæ nouissimè* exuitur.
Ebrietas solicitis animis *onus* eximit.
Emunxi argento *senem*. *Ter.*
Voluptas quò maior est, eo magis mentem suâ sede & statu dimouet. *Cic.*
Contrà. ☞ In exulcerato *animo fictum crimen facilè* insidet.
In ipsis inest *causa cur diligantur.*
De *suo iure* } *decedere.*
De *vitæ curriculo* }
E *vitâ emigrare.*
Excedit è corpore animus.
Cui cum *paupertate benè conuenit diues est.*
Fortuna & inexpectata omnia animũ è suo statu deijciunt. Ex Stob.

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13. Verbes Compounds requiring Datiues, contrary to the manner of the Prepositions.

1. *Nihil semper floret ætas* succedit ætati.
Miserum est aliorum incumbere famæ.
Ego meis majoribus *virtute* præluxi. *Cic.*
Varietas semper satietati occurrit.
Miseris *caue ne* insultes *sors communis est.*
Ideò voluit Deus vt nobis *peccatum* inhæreret, *ne inani gloriâ duceremur.*
Sæuis *inter se conuenit* vrsis. *Iuuen.*
Nequicquam potest esse diuturnum cui *non* subit *ratio.*
Vitia nobis *sub virtutum nomine* obrepunt.
☞ And of this sort are those Phrases following:

Obstare, Imminere	alicui.	Appropinquare	vrbi.
Obsistere, Impendere		Incumbere	literis.
Aduersari, Insidiari		Insidere	studijs.
		Inhærere	remis.

Iuuat impallescere chartis.

Huic

12.

Let him abſtaine from *Venery, who ſingeth the Solemnities of Apollo.*
Let him depart out of the Court, *who would be godly.*
Vertue and high Power liue not together.
The deſire of Glory is put off laſt of all by *wiſe men.*
Drunkeneſſe taketh away a burthen from carefull *mindes.*
Pleaſure the greater it is, the more it draweth *the minde* out of its ſtate.

Who can content *himſelfe* with his pouerty, *is rich.*
Fortune and all vnexpected thinges, caſt the minde out of its ſtate.

13.

Nothing flouriſheth euer, one age ſucceedeth another.
It is a miſerable thing to depend vpon *anothers mans worthineſſe.*
Variety doth alwayes refreſh wearieſomneſſe.
Beware how thou inſulteſt ouer the Poore, *Fortune is common.*
Therefore would God that that ſinne ſhould inhere in vs, *leſt we ſhould be affected with vaine Glory.*
Who *contents himſelfe well with his poore eſtate is a rich man.*
Nothing can be Eternall, which *reaſon doth not* vnderbeare.
Vices ſteale vpon vs, *vnder the name of Vertues.*

Huic orationi *Seruius cum* interfuiſſet.
Indulgere veneri. Morti occumbere.
Alicuius morti illachrimari, &c.

2. Imponet finem *ſapiens &* rebus honeſtis.
Ingenio ſtimulos ſubdere *fama* ſolet. *Ouid. Triſt.*

☞ And of this ſort are diuers of our Phraſes following: as

Adhibere fidem alicui. *Conflare inuidiam alicui.*
Præficere, Præſtituere } *aliquem* exercitui.
Inurere infamiam alicui.
Præcludere, Admouere, Præbere } aures alicui.

3. *Cum ſeruius ſulpicius ætate* illis anteiret. *Cic.*
Dat. Virtus omnibus rebus anteit. *Plaut.*
Acc. Admiratione quadam afficiuntur qui anteire cæteros *virtute putantur. Cic.*
Dat. Natura hominis pecudibus reliquiſq; beſtijs antecedit.
Acc. Magnis itineribus quempiem antecedere. *Caſ.*
Biduo me anteceſſit. *Brut. ad Cic.*
Mors ſeruituti turpitudinique anteponenda.

☞ And of this ſort are theſe Phraſes following:

Dat. Longe cæteris antecello. *Cic.* *Acc. Hac re* illum antecello. *Cic.*
Subire { *tecto.* / *tectum.* } Occumbere { certæ mortti. *Virg.* / voluntariam necem. *Suet.*
Dat. Intereeſſit mihi *cupido. Val. Max.*
Acc. Inceſſit eum *cupido. Liu.*
Dat. Inuaſit pleroſque *cupido. Varro.*
Acc. Inuaſit homines *habendi cupido, vt poſſideri magis quàm poſſidere videantur. Plin.*
Dat. Hic non illudit authoritati *eorum qui adſunt. Cic.*
Acc. Ipſa *vero* præcepta *ſic* illudere *ſolebat. Cic.*
Dat. Longe cæteris *& ſtudijs & artibus antecedebat. Cic.*
Acc. Cibum *ſemper antecedere debet exercitatio. Celſus.*

Examples of the third Table.

A wise man doth oftentimes put an end *to honest actions.*
Glory is wonted to adde *spurres* to the wit.

They are affected with a kinde of admiration, who goe before others *in vertue.*
The nature of Man exceedeth the Beasts, *and all other Creatures.*
Death is to be preferred before seruitude *or shame.*

The desire of riches hath come vpon man, *that he seemeth to be possessed by them, rather then to possesse them.*

A Second Appendix.

HItherto haue I deliuered and exemplified moſt of the Rules of the *Syntax*, where though in the Method (for that I more fauour the Dialect of our *Engliſh*) I may ſeeme to ſome to differ from *Lilly*, yet in the Subſtance or matter I doe not, that who ſhall well obſerue him (as I wiſh all to doe) ſhall take the leſſe offence hereat.

Neither will there any thing as then remaine on our part hereof further to be ſpoken, vnleſſe this in briefe, where we ſhall finde thoſe his Rules or Poſitures, or thoſe which I haue before related, by our Authors ancient or moderne leſſe obſerued: As in theſe following Examples, all which I thought good to referre to one place for the eaſe of your memory, and which I aſcribe to the Figure *Antiptoſis*, although I know that *Pontanus* ſpurneth at *Diſpauterius* and others in this point; as who alloweth no ſuch Figure.

But had I followed him herein, I ſhould had troubled you with many by-exceptions, and ſub-exceptions, which now by this I haue omitted: Onely for thoſe Speeches wee may ſuppoſe, that ſome neceſſity induced the Authors thereto, and is a thing much to be tolerated with our Poets and Comedians.

And yet to ſome of thoſe Speeches (that I may not deterre my Pupill from their vſe) time hath alſo giuen them that way, that they are accounted more eloquent, then if the Author had obſerued the Rule.

So that wee are not to be alwayes (as before I ſaid) ſo tyed to our Rule in the generall, but to obſerue the cuſtome of Speaking, from which yet wee may well doe, to refraine thoſe Speeches that are ſpoken by an *Archaiſmus*, and this chiefly in proſe.

Antiptoſis.

A Nominatiue for the Genitiue.

EA *primum ab eo animaduertenda iniuria eſt.* *Ter.*
Idne *eſtis Authores mihi?* *Ter.*

Ita

The Figure Antiptoſis.

Ita viximus & id ætatis iam ſumus, vt omnia quæ noſtrâ culpâ acciderunt fortitèr ferre debeamus.
Et id genus alia.

A Nominatiue for the Accuſatiue.

— — — *Sed enim quia retulit Aiax.*
Eſſe Iouis pronepos. *Ouid. Met.*
Quæ ſe optauit inhoneſtè hic parare diuitias, quàm patriâ honeſtè pauper *viuere. Ter.*
Sed vereor tardæ cauſa *fuiſſe moræ. Ouid*
Senſit medios delapſus *in hoſtes. Virg.*
Acceptum refero verſibus eſſe nocens. *Ouid.*
¶ Where yet the *Latines* more often vſe this forme of Speech:
Cupio P: Conſcripti eſſe clementem, *cupio in tantis periculis non* diſſolutum *videri. Cic.* See Table 1. Rule 2.

A Nominatiue for the Vocatiue.

VOs ô Patritius ſanguis, *quos viuere fas eſt. Perſ. Hor.*
Proijce tela manu ſanguis meus. *Da* meus ocellus. *Plaut.*
Amabò oculus meus, *cum in lectis nos actutùm accommodamus. Plaut.*
Salue primus *omnium Parens appellate. Deus meus, Deus meus, cur dereliquiſti me?*
Confide ô anime, in malis licèt intollerandæ paſſus.

A Nominatiue for the Ablatiue.

ARiſtotelis libri *ſunt* omne genus *elegantiæ* refertì.
Milo profectus eſt id *temporis.*
Nox, vinum, mulièr, *nihil pernicioſius homini* adoleſcentulo. *Plaut.*

A Genitiue for the Nominatiue.

EIus rei *mihi venit in mentem.*
Canum *degeneres. Canes.*

A Genitiue for the Datiue.

Affinis ſceleris. An acceſſary to his wickednesse.
Obnoxius criminis.
Romanis Gallici tumultus *aſſuetis. Liu.*

A Genitiue for the Accuſatiue.

Deſine mollium *tandem* querelarum.
Abſtine irarum calidæque rixæ. *Hor.*
Sempèr famæ *ſitiens.*
Corpora hominum ſalubria & ferentia laborum. *Cæſar.*
Fugitans litium. *Abſtinens* somni.
Impatiens æqui, *nedum* ſeruitutis. See Table 1. Rule 13.
Appetens vini. *Adeptus* rerum. *Item.*
Metuens virgæ *tam grandis Achilles. Iuuenal.*
Iuſtitiæ *ne priùs mirer, bellique* laborum. *Virg.*
Faſtidit mei.

Adde hereto:
Illorum *videndi gratiâ.* Cauſarum *ornandi cupidus.*
Date copiam creſcendi nouarum. *Ter.*

A Genitiue for the Ablatiue.

Ego quidem vehementèr animi *pendeo. Cic.*
Terreri animi.
Augit ſe, (Plaut.) } animi.
Diſcrutiatur }
Num mentis *deſipiunt? Plaut.*
Validus animi *&* corporis *ingens.*
Præceps animi. *Fidens* animi. *Falſus* animi.
Ita me amor lapſum animi *ludificat. Plaut.*
Expediunt feſſi rerum. *Virg.* See Table 1. Rule 4.
Denius }
Maturus (Virg.) } æui.
Deſine curarum.

Acuris deſiſte.
Item, Litibus deſiſte.

Quis

Quis alienum putet esse ejus dignitatis *quam mihi quisq; tribuit ? Cic.*
Insuetus laboris.
Vobis immunibus huius *esse* mali *dabitur.*
Tam insuetus contumeliæ. *Cic.*
Insolens multarum artium.
Oneratus frugum & floris liberi. *Pacuuius.*
Ager auidus & vacans frugum. *Sul.*
Tellus prospera frugum.
Quarum abundamus rerum, & *quarum indigeamus.*
Doctus pilæ.
Contrà : Doctus iter *melius.*

A Datiue for the Nominatiue.

CVi nunc cognomen Iulo. *Iulus.*

A Datiue for the Genitiue.

SVlpitio *inter sacrificandum capite apex prolapsus est.*
At Iuueni *oranti subitus tremor occupat artus. Ouid.* See Tab. 3. Reg. 7.
Vrbi *pater est* vrbique *maritus.*
Obtemperatio legibus *illius.*

A Datiue for the Accusatiue.

QVandoq; id deceat prudentiæ tuæ *suspicor, nunquàm esse.*
Ita quidèm vobis *decet. Ter.*
Nostro generi *non decet. Plaut. Amphit.*

¶ But in those following Speeches, with a further addition of the *Adiectiue* or *Participle*, the *Datiue* seemeth more eloquent then the *Accusatiue.*

— — — Mediocribus *esse* Poetis.
Non homines, non Dij, non commisere Columnæ. Hor.
Mihi negligenti *esse non licet. Cic.* See Tab. 1. Reg. 14.

And yet wee reade :

Cur his per te frui libertate ? Cur denique esse liberos *non liceat ?*
Cic. pro Flacco.

A Datiue for the Ablatiue.

DVm nouis eſt capto potius pugnemus amori. *Ouid.*
Frigida pugnabant calidis *humentia* ficcis. *Ouid.*
Paulùm ſepultæ *diſtat* inertiæ *celata virtus. Hor.*
Ne orationi *vita diſſentiat. Cic.*
Solſtitium pecori *defendite.* *Eximere aliquem* noxæ. *Liu.*
Tempus deſiſtere pugnæ. *Virg.*
Solus tibi *certet Amintas. Virg.*
Stat conferre manum Aeneæ. *Virg.*
Excutere alicui *lachrimas. Cic.*

Item, by Verbes Paſſiues.

CVm toties eadem dicam vix audior vlli.
Honeſta bonis viris *non occulta petuntur.*
Nulla mihi *viſa ſororum. Virg.*
Nec cernitur vlli.
Nulli *exaudita Deorum vota, preceſq; meæ. Ouid.*
Tota mihi *dormitur ætas.*
Per enim magni æſtimo tibi *factum noſtrum probari.*
Dilectus omnibus. Ab omnibus.
Nunc ſi vultis deprecari huic ſeni, *ne vapulet. Plaut.*

An Accuſatiue for the Nominatiue.

EXpleri mentem *nequit, ardeſcitq; tuendo.*
☞ Adde hereto which Diomed thinketh to bee a *Soleciſme*,
Vrbem *quam ſtatuo veſtra eſt.*
Sermonem *quem audiſtis non eſt meus.*
Fac me *vt ſciam. Hac* me *vt confidam faciunt.*

An Accuſatiue for the Genitiue.

PDanus mihi indicium fecit. Ter.
Non ſum id *neſcius. Ter.*

Namq;

The Figure Antiptosis.

Namq; si abſq; te eſſem hodiè, nunquàm ad ſolem occaſum viuerem. Plaut.
Quid tibi hanc *curatio eſt* rem? *Ter.*
Vt nùnc Menedemi vicem *miſeret me. Plaut.*

An Accuſatiue for the Datiue.

IVra te nociturum hominem *de hac re* neminem.
Cum ad eos *breuiſſime reſpondiſſem. Plin.*
Ad Carnificem *te dabo.* *Statim* te obrepet *fames. Plaut.*
Qui illud *quod ego dicam aſſentiant. Plaut.*
Nimìs me indulgeo. *Ter.*
Tuam hæreditatem *inhiant. Plaut.*
Gladium faciam culcitram, eumque incumbam. *Plaut.*

An Accuſatiue for the Ablatiue.

SEnex ſe rus abdidit. *Ter.* *Profectus eſt* id temporis. *Cic.*
Meos Parentes *careo.* *Quia* id *quod amo careo. Plaut.*
Illorum operum *abutitur. Ter.* *Alternas* noctes *frui. Plaut.*
Neq; boni neq; liberalis viri functus eſt officium. *Ter.*
Ad eam rem vſus eſt hominem aſtutum doctum ſcitum. *Plaut. Pſeud.*
Helleborum *hiſce hominibus opus eſſe. Plaut.*
Vbi me vidit in tantum honorem *eſſe. Cic.*
Bona multa facio clam meam vxorem. *Plaut.*
Timens ne facinora clam vos *eſſent, confeſſus eſt adulterium. Cic.*

☞ Where we reade { *Æger* pedes. / *Doleo* caput. / *Aetheops albus* dentes, *&c.* } Thoſe are more familiar with the Poets.

An Ablatiue for a Genitiue.

DOno te ob iſthuc dictum vt expers ſis metu. *Metus.*
Inops verbis. *Facilè ſcires deſiderio id fieri* tuo. *Tui.*
Præda *compotem.* *Atq; odio id fecit* tuo.
Homo antiquâ virtute *ac* fide.
A te *gratiam inibo. Ter.*
In medio mundo. *In medio* pomario.

Mulier

The Figure Antiptoſis.

Mulier in media potione *exclamauit. Cic.*
Habuit duos gladios, quibus *altero ſe occiſurum dixit, altero vilicum. Cic.*

An Ablatiue for the Datiue.

H*Æret* pede *pes denſus, vir viro.*
Venatu *inuigilant pueri, &c. Virg.*
Parce metu *Cytharea. Virg.*

An Ablatiue for the Accuſatiue.

V*Ides iam* die *multum eſſe.*
Anna vides toto *properari* littore *circum. Virg.*

A difference betweene the Dialect of the Latines, and that of the Engliſh.

HItherto (Gentle Reader) haue I by the helpe of the *Engliſh* tongue, ſought to draw my Pupill to conceiue of each word by its due part of Speech, and ſo of its true vſe in *Latine*: By which meanes together with our Examples and Demonſtrations before ſo amply giuen I doubt not, but that hee hath ſomewhat furniſhed himſelfe with *Latine* wordes of all ſortes..

Howbeit I muſt heere further aduiſe him, and that for the *Engliſh* Tongue, (which I haue before enioyned him to looke into) that there are many hinderances as yet vnto him therein, if hee ſeeke to bound it to the precedent Rules, or the precedent Rules to it, or to tranſlate it into *Latine*, word by word, to which end thoſe Rules yet ſeeme in the greateſt part to ſerue: And of thoſe in part I ſhall here giue him by way of caution ſomething further to be obſerued.

As firſt, where the *Engliſh* doe for breuity ſake Eclipſe, or leaue out many wordes in their Speeches, namely *Subſtantiues, Relatiues, Verbes, Perſons, Coniunctions*, and others, which were a matter of no moment, in caſe we might in *Latine* for the ſelfe ſame wordes doe the like, when wee are yet to imitate the manner onely of the *Latines*.

Some

Some wordes againe (I grant) we shall finde, and it may be farre more, that the *Latines* doe in like manner Eclipse in their Dialect, which the *English* doe not; But our Speech must bee here of the manner onely of the *English* in this point, and this also by way of Example or Demonstration.

Examples.	*Eclipsis.*	*Wordes eclipsed in English.*
1. MAny – follow that – which is euill, and neglect what is good.		1. *Men. Thing.*
But this appeareth best in *Latine.*		These wordes doe the *Latines* also often eclipse & so are these *Adiectiues* in steed of *Substant.*
Multi – quæ – turpia sectantur honesta – negligunt.		
2. In punishing offenders, Iustice doth – but what is requisite.		2. *Nothing.*
3. There is no Enemy – to him, whom wee foster in our bosome.		3. *Like or to be compared.*
4. The Child litle knowes ỹ griefes – the Parents sustaine.		4. *Which.*
5. A friend may see in his friend, that – hee doth not.		5. *Which.*
6. – Counsell we then one another the most wee can, it is too little.		6. *Let vs.*
7. If the vse of Printing had not bin inuented, many good helpes in Artes – had bin lost.		7. *Should.*
8. It is not – for a good man to impeach another mans credit.		8. *Lawfull or seemely.*
9. Marriage is like – Old age, which we neuer mislike vntill wee enioy it.		9. *To.*
10. Who loueth Idlenesse – may begge his bread without remorse.		10. *Hee.*
11. Who trust to their owne wits – are often deceiued.		11. *They.*
12. Men remember not – they were borne to dye.		12. *That.*
13. Though yet they doubt not, but – they must dye.		13. *That.*
14. No man can loue God, before – he despise the world.		14. *That.*
15. After – a man is borne, he must be euer learning to dy.		15. *That.*
16. – Were brethren naturall, they would loue each other.		16. *If brethren.*
17. I would – men were as ready to doe good, as to speake of it.		17. *To God.*
18. But this – omitted.		18. *Being.*
19 Wee may see many men – rue their follies.		19. *To.*

Secondly, where the *English* (wee may note) doe borrow or expresse wordes which the *Latines* doe not accept of, so that expressing our minde into *Latine*, wee must then Eclipse them, and those also will I note vnto you by way of Example.

Pleonasmus.

1. *There* is no Enemy like to a flattring Friend.
2. *It* is not good for a man to liue alone.

By this later Example of the two, yee may yet note, that this Particle (*It*) in the beginning of your Speech in *English* doth euer foretell you, that your *Verbo* then following shall bee of the third *Person*: And so may you call such a *Verbe* for your memory sake, or for want of its due Nominatiue Case, a *Verbe Impersonall*.

☞ Secondly, that the *Adiectiue* if any there be then following, for want of his due *Substantiue*, shall bee of *the Neuter Gender Singular*, and such *Adiectiues* doe some therefore tearme *Adiectiues absolute*, but this will wee for either, expresse by Example.

It is a shamefull thing to depend vpon another mans fame.

Turpe est aliorum incumbere famæ.

It is to bee prouided, that the manner of our reuenues and the necessity of our expences doe agree together.

Prouidendum est, vt ratio quæstuum & necessitas erogationum inter se congruant.

Hence also are many *Verbes* of the *Latines* tearmed *Verbes Impersonall*, as which allow no other Person, or rather no Person at all, as their Nominatiue & those both

1. Actiue Impersonals, as *Pœnitet, Pudet. Piget, Tædet. Libet, Licet. Dacet, Placet, &c.*
2. Passiue Impersonals in (*tur*) as *Studetur, Dormitur, Agitur. Luditur. Sedetur. Factum est, &c.*

Wordes in ouerplus in English.

1. (*There*) in the beginning of your Speeches is but a void word with the *Latines*, & indeed it may be also left out in the *English*, as thus:

No Enemy is like to a flattring Friend.

2. (*It*) in the beginning of your Speeches is not to bee expressed in *Latine* at all.

☞ And where by the way I must giue you to note, that this Particle (*It*) where it commeth in the end of any Speech, it must then bee translated by (*Idem,*) the same, as if yee marke this well yee shall finde the reason of *It*.

But here in the *Passiue Impersonals* we doe not expresse (*It*) in *English*; but onely the Person by whom it is meant, which if the *Latines* expresse they make it *Ablatiue*: thus,

Studetur à nobis.
Luditur ab illis.

This falleth out seldome and so may I referre it to your readings.

And

And to this Figure *Pleonasmus* in the *English* in regard of the *Latine* Dialect, are all those *Signes* (which before I spake of, and which you may better obserue in my former Briefe and Tables) belonging: when being vsed in a familiar sort by the *English*, the *Latines* expresse them not at all in their Tongue: But seeke you at what time yee please to translate your *Latine* Author into *English*, or to finde out the true sense of that you shall reade therein, and you shall finde a vse and necessity of them, because without them yee can make no Construction thereof.

The *English* againe doe still in their Tongue expresse the *Persons*, vnlesse in the *Imperatiue Mood*, those of the second *Person*, which 1. sometimes they doe, 2. sometimes not: as ——— { 1. *Reade you* this, and make you vse thereof. 2. *Reade this*, and make vse thereof.

Onely the *Latines* doe more often Eclipse or leaue out, the *Persons* in the Nominatiue Case in most of the *Moodes*, and *Tenses* of *Verbes*, vnlesse where they speake by way of { *Emphasy*, or *Demonstration*.

☞ Note heere also the diuersity of the *English*, and of the *Latines* in those and the like phrases or formes of Speech, by reason of the Surplussage of wordes in the *English*:

Many seeke *for* riches.	*Latine*	*Multi diuitias quærunt.*
Many gape *after* riches.		*Multi diuitijs inhiant.*
Many esteeme much *of* riches.		*Multi diuitias magni pendent.*
Many are greedy in seeking *of* riches and buying *of* landes.		*Multi sunt inuitijs conquirendis vel terris mercandis nimis rapaces.*
I would *haue* you to reade this often or at your spare time.		*Vellem vt hæc sæpius vel successiuis horis legas.*

Thirdly, where the *English* doe for eloquence sake in their *Idiom* imitate the *Latines* also in this, that they oftentimes displace their wordes, but this is more frequent with their Poets. Onely we must then learne, at what time we are to translate them into *Latine*, to place them in order, or to cõceiue their due places.

Examples. *Hyperbaton.* *Wordes wrong placed by the English, but here amended to the manner of the Latines.*

IN the first and thirteenth Rule of our *Syntax*, in the first Table of the *Cases*, for the 1. *Nominatiue Case*, and the 2. *Accusatiue*, the *English* doe often say thus:

1. Thus sayeth the Lord of Hosts. — 1. *The Lord* of Hosts *sayeth* thus.
2. This Land did the Cananites inhabite. — 2. *The Cananites did inhabit this Land.*

☞ And to this Figure pertaineth, that the Particle (*There*) before spoken of, doth so displace its Nominatiue Case, and which before I related.

☞ The like is, where yee aske a question either in *English* or *Latine*, there lyeth the *Nominatiue Case* after the *Verbe*: as

Dixtin tu hoc? Saidst thou this?

And the like finde wee in the *Imperatiue Moode* of *Verbes*: as

Ama tu, Loue thou. Amet ille, Loue he.

☞ Further, where yee shall reade two *Substantiues* of diuers matters joyned immediately together, there may yee inuert or change your Speech of the *English* to the manner of the *Latines*: as

Where wee say, and may be also *Adiectiues* in *Latine*.

My Fathers house.	*Paterna domus.*
My Mothers indulgence.	*Materna indulgentia.*

We may say by the *Substantiue* in *English*:

The house of my Father.	*Patris domus.*
The indulgence of my Mother.	*Matris indulgentia, &c.*

And this kinde of *Adiectiues* I could also wish you to take euer good note of in your readings, for that they are in the *Latine* Tongue, no lesse pleasing in prose, nor can well bee spared by the Poet.

And of this sort are your *Adiectiues*:

1. *Of the Nations*: as	*Englands* Valour. Ioy.	The *Latines* say	*Anglicus, &c.*
	Romes Monarchy. Fall.		*Romanus, &c.*
2. *Possessiues*: as,	*The* Kings *Writ, the* Masters *will.*		*Regius herilis, &c.*
3. *Materiall*: as,	*A* Siluer *Cup, a* Marble *Piller.*		*Argenteus marmoreus, &c.*
4. *Locall*: as,	*The* Heauens *influence, the* Marish *fogge.*		*Cœlestis palustris, &c.*
5. Of *Time*: as,	*A* moneths *pay*, to morrow *day.*		*Monstrualis annualis, &c.* *Hodiernus chrastinus.*

☞ Lastly, obserue in your *English* Tongue, where yee shall reade the *Preposition* placed last in your Speech, which then yee must inuert and place

rightly

rightly, or conceiue its true vſe: as

This precept yee haue ſeldome heard *of*.
And which I haue not told you *of*. } for
But now yee ſhall not be long troubled *herewith*.

You haue *ſeldome* heard *of* this precept.
And *of* which I haue not tolde you.
But now yee ſhall not bee troubled long *with* this.

☞ Onely, what the *Latines* doe for eloquence ſake in changing the place of the *Preposition* by way of Phraſe, the ſame courſe muſt you alſo obſerue for your part, as in theſe Examples here oppoſite:

Quam ob *cauſam*.
Qua de *cauſa*.
Quibus de *cauſis*.
Graniſſimis de *cauſis*
Mecum tecum ſecum, &c.

And the ſame obſeruation would bee made of theſe *Verbes*, *Coniunctions*, and *Aduerbes*, which you ſhall reade in your *Latine* Authors, placed in the ſecond place of your Speech, contrary to the manner of the *Engliſh*, whereof theſe oppoſite in the margent are a part:

Inquam, *Inquit*, *Aiè*m, *Verò*, *Enim*, *Etenim*, *Quidèm*, *Equidem*, *Hercle*, *Procùl dubio*, *Igitùr*.

Laſtly, the *Engliſh* in their Dialect doe oftentimes vſe one part of Speech for another, as the like I might ſay of the *Latines*, and in many points they doe both accord, eſpecially in wordes Metaphorically vſed: But here are wee to note thoſe Examples onely, wherein there lyeth a diuerſity of the *Engliſh* Dialect from the *Latines*, or which ſeeme to contrary any of our former Rules, the fewer doubts ſhall our Pupill finde in his proceedings.

Examples. *Enallage.*	*Wordes changed by the Engliſh, but heere bettered to the manner of the Latines.*
1. Chriſt { *Is come* into the world to dye for Sinners. *Is riſen* againe from Death. *Is not* yet *returned* to judge the world.	1. Chriſt { *hath come.* *hath riſen.* *hath not returned, &c*
2. Chriſt *is to Iudge* our cauſe, when we *are to make* our account.	2. Chriſt *will Iudge*, or *muſt Iudge, &c.*
3. Chriſt { *Is reaſoning* with the Iewes. *Is ſitting* at the right hand of the Father.	3. Chriſt *reaſoneth with, &c.*

Where our wordes of the *Engliſh* ending in

(*ing*) are vſed for *Subſtantiues*, they note a defect in our Tongue.

4. You may know a man by his { *Moouing. Going. Speaking. Cloathing.* } For 4. By his { *Motion. Pace. Speech. Apparell.* }

5. The Husbandman hath euermore — To the Husbandman there euermore reſteth — { ſomething { *To ſell. To buy. To doe.* } } 5. { *To be ſolde. To be bought. To be done.* }

Where the *Verbe* in *Engliſh* is ſpoken *Paſſiuely* and in *Latine* yee finde it a *Depoſuent Verbe*, there yee muſt change your *Engliſh* of it *Actiuely*: as,

6. Then is Counſell good, when it *is* beſt *followed*. 6. When we beſt *follow it*.

And Phyſicke profitable, when it *is* ſeldome *vſed*. When we ſeldome *vſe it*.

Where your Speech in *Engliſh* is ſpoken *Actiuely*, and in *Latine* yee finde it a *Verbe Impersonall*, you muſt change your Speech by *It*: as,

7. *Wee* often *repent* vs of our loſt time, But *wee* are *not aſhamed* of our preſent ſloath. 7. *It repenteth* vs, &c. *It ſhameth* vs not, &c.

8. Be hee *neuer ſo great* a friend of mine. 8. Although he *bee my deareſt* friend: *Intimus à corde, & conſilijs.*

9. Yet will I ſeeke to *make a gaine of him.* 9. The *Latine* phraſe is, *Erit mihi præde.*

10. Warre (as *one* ſaith) is not moued but for our ſinne. 10. The *Latine* word is *Quidam.*

11. { If *one* liue: or if *a man* liue, } 11. The *Latine* phraſe is by *quis Quod ſi quis, &c.*

12. { *Neuer ſo many yeares*, yet hee ſhall dye. } 12. The *Latine* phraſe is, *Licet plurimos annos vixerit.*

13. { To Wine and wicked Women, this is euer incident, The *one* is without feare, the other without ſhame. } 13. The *Latines* tranſlate this by *Alter* and *alter*: as, *Alter alterius onera portate.*

14. Some-

14. *Some thinges* become *one Age*, and *some thinges another.*

14. *Item*, this by *alij* and *alij*, or thus: *Aliam etatem alia decent.*

15. *The better* the Souldier, the *worser* Man.

15. This and the like Speeches the *Latines* deliuer by *Quo*, and *Eo*, *Quanto*, and *Tanto*, as *Miles* quo *melior* eo *vir nequior.*

16. There is alwayes warre *betweene* Couetize and Truth.

16. The *Latine* phrase is: *Cum cupiditate & audacia* virtuti *&* pudori *lis est perpetua.*

17. Wee must not obraid others of sinne, *because* of our owne.

17. *For the cause of our sinne*, or *because* wee our selues are *sinfull.*

And so say wee:

18. I can not ride *because* of my wounds.

18. *Præ dolore vulneris.*

19. I cannot speake *for* weeping.

19. *Ob mutui dolore. Ouid.*

20. And now *to conclude* this point,

20. The *Infinitiue* thus deliuered in the beginning of your Speech, must bee changed by *Vt*, *That.*

21. *Except* yee note those foure Figures well, yee may be deceiued.

21. *Vnlesse* yee note, &c.

Certaine Considerations fit for our young Latines.

NOw as vnder those foure Figures, wee haue as briefly and succinctly as wee might, for the capacity of our Pupill, deliuered the defects of the *English* Tongue in its owne Dialect, or rather the chiefest Differences which it holdeth to the *Latine*, and is indeed common to all Tongues and Languages compared together: So must yee likewise obserue in your readings the differences againe, which the *Latine* Tongue holdeth to the *English* by the like foure Figures in its proper Dialect, for in or vnder those foure are contained all other Grammaticall Figures, as time it selfe shall better acquaint you, and to this shall I somewhat ayde you, in my next Addition of this small summary, in case this I shall finde in the meane whiles, of my ancient Friends or what others accepted.

And

And here for theſe formes of Speech in *Engliſh* by way of Figure before recited, and yet vſuall, know yee, that yee may be bolde to tranſlate all other formes of Speech of the *Engliſh* into *Latine*, by our former Rules in a pleaſing or a conuenient congruity.

Which yet ſay yee ſo might, and ſo finde a kinde of Sympathy or agrement of both the Tongues, yet ſhall yee finde it requiſite to weigh (as yee may and not without delight) in your readings the manner of the *Latine* Phraſes for your better imitation. And the rather, as no wayes contradicting our former Rules or Poſitures, or thoſe by our Maſter *Lilly* in former yeares preſcribed, and now generally applauded, but relying thereon, as all other our Speeches doe, they beare with them the chiefeſt elegancy of the *Latine* Tongue.

Neither doe I heere thus ſo farre commend them, as if I wiſhed my Pupill or what Student ſoeuer to ſeeke to adorne all his Speeches with them, for this would bee ouer tedious to himſelfe and others, as ſometimes wee ſee a Table garniſhed with more ſauce then good fare, but that he be not ignorant of them, when hee ſhall ſee cauſe to better or polliſh his Speeches with them: A thing which he ſhall ſoone finde requiſite, in caſe he ſhall haue a deſire to imitate in his Speech or ſtile the beſt approued Authors.

Thoſe now might I here acquaint him at the firſt withall, howbeit many thinges are yet on his part to bee further conſidered of, before he be too buſie with them, or with his *Latine* Author, the better ſhall hee be furniſhed to the vnderſtanding of them, and their vſe, as alſo of his *Latine* Author, and the ſenſe of the matter he readeth, and no leſſe to tranſlate his owne Mother tongue into *Latine*: all which three are the offices of a Scholler in his faculty.

To this (I ſay) ſhall it now chiefly pertaine, that he be firſt as well furniſhed with Latine wordes as he may; And to this ſhall I here alſo giue him my beſt ayde, and this by Eight ſeuerall Conſiderations.

8. *Conſiderations neceſſary for euery young Scholler.*

1. THe firſt ſhall be of thoſe wordes of *Latine* which hee may any wayes draw from his Mother tongue, and where I might ſay from the wordes in *Engliſh* which hee hath daily in his owne mouth, or may obſerue from others.

2. The ſecond Conſideration is, that hee take note of the *Etimology* of the wordes in Latine, whereof many we ſee are deriued from others in one and the ſame manner, or not much differing.

3. The third, that hee take note of ſuch wordes of the *Latines*, as ſtand directly oppoſite the one to the other, and which cannot well be learned the one without the other. And ſo ſerue they to holde the one the other the better in memory,

memory, as *Deus & Demon, Cœlum & Terra, Vita & Mors,* God and the Deuill, Heauen and Hell, Life and Death.

4. The fourth Conſideration, is of ſuch double or joynt wordes, as occurre in his readings in his *Latine* Authors.

5. The fifth, is of ſuch wordes which the *Latines* tearme *Epithets*, and ſerue to garniſh their *Subſtantiues*, as the *Aduerbes* alſo doe their *Verbes*, and of both thoſe in their manner.

6. The ſixth, that he take note of ſuch wordes of the *Latines*, as haue diuers ſignifications.

7. The ſeuenth, ſhall be of ſuch *Wordes, Verbes, Subſtantiues*, and *Adiectiues*, which the *Latines* obſerue and vſe to the one and the ſame ſenſe, and which they call *Synonima*.

8. The eighth and laſt Conſideration, ſhall be of thoſe Phraſes of the *Latines* which before I ſpake of, and which doe ſomewhat differ from the ſtraine, or *Idiom* (as I ſaid) of the *Engliſh*, and of euery of theſe now in their order; as to the benefite of euery ſuch beginner in his place ſhall moſt pertaine.

Wordes eaſily to be knowne from the Latine into Engliſh and from the Engliſh into Latine.

The firſt Conſideration:

WHat *Subſtantiues* of the *Engliſh* end in { 1. *On.* 2. *Ty.* 3. *Ry.* 4. *Cy, Ence.* } The *Latines* end them in { 1. *O.* 2. *Tas.* 3. *Ria.* 4. *Tia.* }

Examples.

1. Occaſion.		*Occaſio,*	3. Glory.		*Gloria.*
Region.		*Regio.*	Miſery.		*Miſeria.*
Mention.	From	*Mentio.*	Penury.	From	*Penuria.*
Nation.		*Natio.*	Induſtry.		*Induſtria.*
Motion.		*Motio.*	Luxury.		*Luxuria.*
Reaſon.		*Ratio.*	Dowry.		*Dos.*
2. Dignity.		*Dignitas.*	4. Conſtancy.		*Conſtantia.*
Piety.		*Pietas.*	Excellency.		*Excellentia.*
Vanity.	From	*Vanitas.*	Penitency.	From	*Penetentia.*
Antiquity.		*Antiquitas.*	Diligence.		*Diligentia.*
Opportunity.		*Opportunitas.*	Patience.		*Patientia.*
Integrity.		*Integritas.*	Benenolence.		*Benenolentia.*

Many other *Subſtantiues* we might take note of in like manner, though their Terminations (I grant) holde not ſo generally certaine: as are thoſe that end in *Engliſh*, in { 1. *iſme.* 2. *ny.* 3. *my.* as

1. Baptiſme.		*Baptiſmus.*	2. Ignominy.		*Ignominia.*
Iudaiſme.	From	*Iudaiſmus.*	Tyranny.		*Tyrannis.*
Chriſtianiſme.		*Chriſtianiſmus.*	Progeny &c.	From	*Progenies.*
Turciſme, &c.		*Turciſmus, &c.*	Ceremony.		*Ceremonia.*
			Colony, &c.		*Colonia, &c.*

3. Infamy.		*Infamia.*
Aſtronomy.	From	*Aſtronomia.*
Phlebotomy.		*Phlebotomia.*
Blaſphemy, &c.		*Blaſphemia, &c.*

The like may yee note and no leſſe generally by the *Adiectiues*, as namely:

Of thoſe that ending in *Engliſh* in	1. *ous.*	Ariſe from the *Latines* in	1. *oſus.*
	2. *ble.*		2. *bilis.*
	3. *all.*		3. *alis.*
	4. *ent*, or *ant.*		4. *ans*, or *ens.*

Examples.

1. Glorious.		*Glorioſus.*	3. Spirituall.		*Spiritualis.*
Pretious.		*Pretioſus.*	Carnall.		*Carnalis.*
Religious.	From	*Religioſus.*	Veniall.	From	*Venialis.*
Copious.		*Copioſus.*	Reall.		*Realis.*
			Perſonall.		*Perſonalis.*
2. Terrible.		*Terribilis.*	4. Conſtant.		*Conſtans.*
Senſible.		*Senſibilis.*	Vehement.		*Vehemens.*
Miſerable.	From	*Miſerabilis.*	Orient.	From	*Oriens.*
Reaſonable.		*Rationalis.*	Occident.		*Occidens.*
		Rationabilis.	Innocent.		*Innocens.*

To thoſe might I here alſo adde an infinite number of *Verbes Actiue*, *Paſſiue*, and *Deponent*, which the *Engliſh* haue borrowed and gleaned (after the manner of other Nations) from the *Latines*, eſpecially from the *Verbes Compounds*, whereof I could wiſh you to take the greater care, for that thoſe Compounded wordes, and what others that are deriued from them, ſerue more to beautifie your ſtile in either Tongue, then what are ſimple or prime wordes, or at leaſt they ſhall much better your *Engliſh* Tongue.

And are thoſe which are Compounded with thoſe *Prepoſitions* or *Particles*, { *A, ab, abs, ad, con, de, dis,* / *E, ex, in inter,* / *Ob, per, præ, pro,* / *Trans, ſub, re, ſe, ne.*

Neither

Certaine Conſiderations fit for our yong Lat.

Neither ſhall I here deliuer thoſe your *Subſtantiues*, *Adiectiues*, or *Verbes*, as if you could not be deceiued by them, or that yee ſhould relye vpon them as from my word: Onely from the *Latines* what wordes ſo fall vpon our *Engliſh*, ſo you ſee the ſenſe alſo agree, you may the better build thereon. Onely as of the reſt I haue done, ſo will I of thoſe *Verbes Compounds* giue you an inſtance a few of euery ſort, that well yee may conceiue, that many hundreds more there are of them, which you may make a certaine good vſe of, vpon your more certaine readings.

Verbes Compounds from Latine into Engliſh, and from Engliſh into Latine, by the Letter.

Examples.

Affirmo.	To Affirme.
Abhorreo.	To Abhorre.
Abutor.	To Abuſe.
Abſtineo.	To Abſtaine.
Conijcio.	To Conject.
Confirmo.	To Confirme.
Contraho.	To Contract.
Contendo.	To Contend.
Committo.	To commit.
Inhibeo.	To Inhibit.
Induco.	To Induce.
Inijcio.	To Inject.
Interpretor.	To Interpret.
Intercedo.	To Intercede.
Frõ *Intercipio.*	we ſay To Intercept.
Obijcio.	To Object.
Offero.	To Offer.
Occurro.	To Occurre.
Perficio.	To make perfect.
Perſequor.	To Perſecute.
Percipio.	To Perceiue.
Præfero.	To Preferre.
Præuenio.	To Preuent.
Præiudico.	To Preiudicate.
Proclamo.	To Proclaime.
Propono.	To Propoſe.
Promitto.	To Promiſe.
Produco.	To Produce.
Delibero.	To Deliberate.
Demonſtro.	To Demonſtrate
Diuino.	To Diuine.
Diſtribuo.	To Diſtribute.
Diſſimulo.	To Diſſemble.
Diſputo.	To Diſpute.
Euerto.	To Euert.
Eijcio.	To Eject.
Eximo.	To Exempt.
Expello.	To Expell.
Exaſpero.	To Exaſperate.
Transfero.	To Transferre.
Tranſgredior.	To Tranſgreſſe.
Traduco.	To Traduce.
Frõ *Subijcio.*	we ſay To Subject.
Supplanto.	To Supplant.
Subſtituo.	To Subſtitute.
Suſtineo.	To Suſtaine.
Recreo.	To Recreate.
Reduco.	To Reduce.
Redimo.	To Redeeme.
Reprimo.	To Repreſſe.
Separo.	To Separate.
Seligo.	To Select.
Seduco.	To Seduce.
Secludo.	To Seclude.
Negligo.	To Neglect.
Negotior.	To Negotiate.

Further, what I haue here made inſtance of the *Verbes Actiues*, the ſame I might of their *Paſſiues*, which I leaue to your Conſideration: and yet one thing further, that as they are all Radicall wordes, ſo ſhall they ſtill furniſh your memory with all thoſe others, which iſſue from them.

Thoſe and the like wordes I remember, when they were vulgarly tearmed Inckhorne tearmes, and this in regard they were not as then fully receiued or vnderſtood of the ignorant, or not much vſed by the vulgar, when a generall barbariſme or ignorance both of the *Latine* and *Greeke* Tongue had for many yeares poſſeſſed our Land in the greateſt part, but this was then a common grieuance of all Nations groaning vnder the *Papall* Hierarchy. But now I commend them to your better iudgement and practiſe, that yee may not thinke it any hard matter to vnderſtand your *Latine* Author, if you ſhall ſpend your ſpare houres to ſuch end, neither yet to tranſlate your Mother tongue into *Latine*, which both thinges yee ſhall finde moſt worthy of your ſtudy and diligence.

The ſecond Conſideration.

IN the ſecond place, haue euer an eye or regard to the Etimology or Deriuation of your wordes in the *Latine*: and this firſt to note, what Compound *Verbes* or what other wordes Compounded, haue their originall from their Simples, whereof theſe are a part.

Examples. *Verbes Compounds.*

From

- *Sum* — *Adſum, abſum, deſum, obſum, præſum, ſuperſum, &c.*
- *Do* — *Addo, dedo, reddo, condo, prodo, obdo, indo, perdo, mando, ſubdo, &c.*
- *Habeo* — *Adhibeo, cohibeo, exhibeo, perhibeo, inhibeo, prohibeo.*
- *Video* — *Prouideo, præuideo, inuideo, &c.*
- *Capio* — *Accipio, excipio, incipio, decipio, præcipio, &c.*

From

- *Facio* — *Afficio, conficio, deficio, inficio, efficio, &c.*
- *Ago* — *Perago, cogo, dego, redigo, abigo, &c.*
- *Lego* — *Eligo, deligo, diligo, intelligo, ſeligo, neglego, &c.*
- *Emo* — *Adimo, eximo, perimo, demo, redimo, &c.*
- *Pono* — *Appono, expono, impono, repono, &c.*
- *Eo* — *Abeo, adeo, exeo, pereo, intereo redeo, &c.*
- *Rego* — *Erigo, dirigo, corrigo, &c.*

The like might I note of *Verbes Deponents*: as

From *Loquor* { *Alloquor.* *Eloquor.* *Colloquor.*
From *Nitor* { *Enitor.* *Aduitor.* *Innitor, &c.*

Item, Rex. Prorex, A Viceroy.
Miles. Commilito, A Com-(rade.

From *Nepos.* *Pronepos.* *Beatus.* *Perbeatus.* *Opportunus.* *Peropportunus.*
From *Par* { *Compar.* *Diſpar.* *Impar.*
From *Similis* { *Conſimilis.* *Diſſimilis.*

And as of thoſe, ſo muſt yee note how many wordes of all natures in your ſeuerall readings, doe flow or are produced from their *Prime* or *Radicall* wordes, and of thoſe alſo I ſhall giue you a part.

Examples. *Radicall wordes with their iſſue.*

From *Amo* { *Amicitia, amor, amicus, amabilis, &c.*
From *Ango* { *Anguſtia, angor, angulus, anxietas, anxius, &c.*
From *Contemno* { *Contemptio, Contemptibilis.*
From *Vaticinor* { *Vates, vaticinium, vaticinatio.*
From *Verſor* { *Verſura, verſutia, verſus, verſio, &c.*

From *Seneſco* { *Senex, ſenectus, ſenium, ſenecta, ſenilis, ſenator, ſenatus.*
From *Conſcio* { *Conſcius.* *Conſcientia.*
From *Primus* { *Primas, primarius, primatus, princeps, primitiæ, primordium, &c.*
From *Bonus* { *Bonitas, benignitas, Benignus, benenolus.*

And amongſt thoſe deriued wordes, make you euermore a chiefe benifite aboue others of the *Subſtantiues*, which ariſe from your *Verbes*, namely, ſuch as are ——

A perſonâ of the Perſon. { Which declining your *Verbe* you ſhall finde from its *Supine* to end in —— { *tor.* or *ſor.*

But here I ſpeake of the *Maſculine* part onely, when for the *Feminine* they end in *ix.*

A re, of the Matter. { Which declining your *Verbe* you ſhall finde from its *Supine* to end in —— { *tus.* *ſus.* *xus.*

And this from the moſt *Verbes*, where they haue *Supines* either { *Simple.* or *Compound.*

Examples.

Of the Perſon.

Amo.	*Amatum.*		*Amator*, a Louer
Lego.	*Lectum.*	The *Subſtantiues*	*Item, Amatrix, fam:*
From *Doceo.*	*Doctum.*	*Perſonall* are	*Lector*, a Reader.
Duco.	*Ductum.*		*Doctor*, a Teacher.
Fodio.	*Foſſum.*		*Ductor*, a Leader.
			Foſſor, a Ditcher.

But in place of thoſe *Subſtantiues* of the *Perſon*, you ſhall alſo finde that the *Latines* doe oftentimes vſe the *Participles* of the *Preſent-tenſe*, which end in { *ans.* or *ens.*

Examples.

Duriùs in terris nihil eſt quod viuat Amante.

Nec modo ſi ſapias quod minùs eſſe velis. Propt.

Egentibus nemo non ſuccurrit. *Item, Egenis.*

Mendicantibus ne Parentes quidem amici ſunt. Item, Mendicis.

And this muſt yee euer make vſe of, where there wanteth ſuch *Perſonall Subſtantiues*, or what other wordes to expreſſe your minde of this nature, as you might note in this ſentence.

Volentes Deus ſemper adiuuat.

Item. Perniciosa eſt ſolitudo dignitatis culmen obtinentibus.

Examples.

Are, of the Matter.

Rideo.	*Riſum.*		*Riſus.*	*Irriſio.*
Redeo.	*Reditum.*	The *Subſtantiues*	*Reditus.*	*Reditio.*
From *Moueo.*	*Motum.*	*Reall* are	*Motus. Item,*	*Motio.*
Video.	*Viſum.*		*Viſus.*	*Viſio.*
Tango.	*Tactum, &c.*		*Tactus.*	*Tactio.*

Where yee may note the variety of the *Latines.*

But from *Incipio, Propono, Inſtituo, Facio, Dico, Scribo*, we reade them in the *Neuter Gender*, viz.

Incæptum.	
Propoſitum.	
Inſtitutum.	
Factum.	
Dictum.	
Scriptum, &c.	

Furthermore, note that where the *Latine* Tongue hath great vſe of the *Participles*, *Gerunds*, and *Supines*, and which is then chiefly for variation ſake, all thoſe ſupplying the place of their *Verbes*, for breuity ſake; therefore it ſeemeth hath our Maſter *Lilly*, or what other before him done well, to giue vs an eaſie forme of declining our *Verbes*, by diuiding them firſt into ſeuerall Coniugations,

gations, and marking thoſe out by themſelues, which are perfect from thoſe which are lame and deficient: To him I ſhall therefore referre you, as alſo for the *Genders* of the *Nounes Subſtantiues*: the leſſe labour is it now for you to make a benefite thereof.

See for this in *Lilly*
1. *As in præſenti, &c.*
2. *Propria quæ maribus, &c.*
3. *Quæ genus aut flexum, &c.*

All which Maſter *Haines* hath well tranſlated to your hands.

And here now followeth as methodically as I may, your Rule of Deriuation from your *Primatiue Verbes*, into thoſe of their owne ſenſe, or to the more ample illuſtration thereof, but often more Eloquent or better pleaſing the eare, which we tearme by the name of: *Frequentatiues*, and *Inchoatiues*, and the like.

Examples.

From
Dico. Dicto, dictito.
Rogo. Rogito.
Clamo. Clamito.
Ago. Agito.
Curro. Curſito.
Capio. Capto, capeſco.
Valeo. Reualeſco.

From
Tremo. Tremiſco.
Timeo. Timeſco.
Conticeo. Conticeſco.
Nigreo. Nigreſco.
Vigeo. Vigeſco.
Vireo. Vireſco.
Splendeo. Splendeſco.

Item, from your *Primatiue Subſtantiues*, into thoſe which wee tearme by the name of *Diminutiues*: and of thoſe is there a great vſe.

Examples.

From
Homo. Homuncio, homunculus
Rex. Regulus.
Puer. Puerulus, puſio.
Infans. Infantulus.
Famina. Famella.
Frater. Fraterculus.
Mulier. Mulierecula.
Anus. Anicula.
Puella. Puellula.
Mendicus. Mendiculus.
Meretrix. Meretricula.
Scortum. Scortulum.
Flos. Floſculus.
Ouis. Ouicula.
Bos. Buculus, bucula.
Nauis. Nauicula, nauigium.

From
Ædes. Ædicula.
Domus. Domicilium.
Hortus. Hortulus.
Virga. Virgula, virgultum.
Munus. Munuſculum.
Opus. Opuſculum.
Liber. Libellus.
Codex. Codicillum,
Pagina. Pagella.
Tabula. Tabella.
Corpus. Corpuſculum.
Anima. Animula.
Cor. Corculum.
Caput. Capitulum.
Oculus. Ocellus.
Auris. Auricula.

Pramium.

From *Præmium. Præmiolum.*
Xenium. Xeniolum.
Piſcis. Piſciculus.
Scintilla. Scintillula } a ſparkle
Ignis. Igniculus. } of fire.
Riuus. Riuulus.

Note the like alſo from your *Adiectiues Diminutiues.*

Par. Parilis.
Audax. Audaculus.
Paruus. Paruulus.
Tener. Tenellus, tenellulus.
From *Pauci. Pauculi.*
Pauper. Pauperculus.
Horridus. Horridulus.

Which wordes ſo tearmed are vſed by way of exceſſe: as

From *Vnguis. Vngula.* In *Beſtijs.*
Auris. Auricula. In *Aſinis.*

Thoſe well weighed, it ſhall be worth your labour to obſerue the Etimology of your *Adiectiues* from your *Subſtantiues*, and to this ſhall the meere Termination of the *Adiectiues*, which all holde a common forme, giue you a great light, that I need not long ſtand thereon.

And next to this followeth the Etimology of your *Aduerbe*, eſpecially thoſe of *Quality*, where yee may of your ſelfe knowing the *Adiectiue*, eaſily learne to deriue and forme them, and this before you euer reade them in any Author. Neither this onely, but knowing the one you may by this meanes which wee ſhall ſhew you know the other. And of thoſe yee ſhall alſo haue a great vſe, when you ſhall haue occaſion to vary your Speeches from the *Nonne Subſtantiue* to the *Verbe*, and from the *Adiectiue* to the *Aduerbe*, and yet ſtill receiue the ſence or matter, as in this Inſtance:

Mary Magdalene tooke great griefe and ſorrow at her ſinnes.
Mary Magdalene moſt grieuouſly and bitterly bewayled her ſinnes.

Of thoſe your *Aduerbes* I ſhall here ſpeake particularly, in regard of their diuerſity, which yet they draw in the greater part from the different Termination of their *Adiectiues*; and this alſo for your memories ſake.

The Deriuation of your Aduerbes.

From your *Adiectiues* of three *Terminations*, viz. — { *Iuſtus, ta, tum.* *Pulcher, chra, chrum.* }

Their *Aduerbes* end — { 1. The moſt in *è.* 2. Some few in *ò.* }

Examples.

From 1. *Superbus.* *Otioſus.* *Tardus.* *Aptus.* we reade *Superbè. Otioſè. Tardè. Aptè.*

Pulcher. Eccept. *Humanus. Durus.* we reade *Pulchrè. Humanitèr. Duritèr.*

2. *Mani-*

Certaine Considerations fit for our yong Lat.

From	2. *Manifestus.*	we read & *manifestè.*	*Manifestò.*
	Meritus.		*Meritò.*
	Continuus.		*Continuò.*
	Subitus.		*Subitò.*
From	*Perpetuus.*	we read	*Perpetuò.*
From	*Primus.*	we read	*Primò, Item, primùm.*
	Secundus, &c.		*Secundò.*

From your *Adiectiues* of 3. *Articles*, of which are 2. sorts, but I shall heere note two sortes of either, and this by their seuerall Terminations, *viz.* ——— ———

1. *Hic & hæc tristis & hoc triste.*
2. *Hic & hæc tristior & hoc tristius.*
3. *Hic hæc & hoc felix.*
4. *Hic hæc & hec amans.*

Their *Aduerbes* end ——

1. Some 4. or fiue not many more in —— *è.*
2. All in *ius.*
3. All in
4. —— *ter.*

Examples.

1.	*Tristis.*	*Triste.*	1.	*Acer.*	*Acriter.*
	Mitis.	*Mitè.*		*Difficilis.*	*Difficulter.*
From	*Facilis.*	we read *Facilè.*		*Agilis.*	*Agiliter.*
	Dulcis.	*Dulcè & Dulciter.*	Frõ	*Amabilis.*	we read *Amabiliter.*
	Perennis.	*Perenè.*		*Probabilis, &c.*	*Probabiliter.*
2.	*Durior.*	*Durius.*	Except.	*Contemptibilis.*	*Contemptim & Contemptùs vagari. Tacit.*
	Tardior.	*Tardius.*	3.	*Audax.*	*Audaciter.*
From	*Aptior.*	we read *Aptius.*	4.	*Felix.*	*Feliciter.*
	Dignior, &c.	*Digniùs.*	Frõ	*Ferox.*	we read *Ferociter.*
Except.			Exc.	*Auspex.*	*Auspicatò.*
	Maior.	*Magis.*		*Amans.*	*Amanter.*
	Minor.	*Minùs.*		*Diligens.*	*Diligenter.*
				Frequens.	*Frequenter.*

Some *Aduerbes* also yee shall reade produced from their *Substantiues*, which then end in ——— *tim.*

Examples.

	Vir.	*Viritim.*	*Certatio.*	*Certatim.*
	Pars.	*Partim.*	*Dux.*	*Ductim.*
	Pes.	*Pedetentim.*	From *Genus.*	we read *Generatim.*
From	*Membrum.*	we read *Membratim.*	Item	*Singulatim, Sigillatim.*
	Fur.	*Furtim.*		
	Grex.	*Gregatim.*	*Ordo.*	*Ordinatim.*
	Sensus.	*Sensim.*	*Articulus.*	*Articulatim.*

Some in like manner from their *Verbes* and their *Supines* which then end alſo in ——— } *tim.*

Examples.

From { *Rapio. Raptum* / *Separo. Separatum.* / *Contemno. Contemptum.* / *Seiunge. Seiunctum.* } we read { *Raptim.* / *Separatim.* / *Contemptim.* / *Seiunctim, &c.* }

Some alſo from their *Prepoſitions.*

Examples.

From { *Ante,* / *Poſt,* } we reade { *Anteà, antè hàc.* / *Poſteà, poſthàc, poſtremò.* }

Item, where your *Prepoſitions* haue no caſuall word after them, there are they accounted of the nature of *Aduerbes.*

Examples.

Cum Æquis pòſt aliquantò pugnatum eſt. Liu.
Paucis ante diebus. Cic.
Item, Paulo antè, multo antè, (Ter.) longè antè. Cic.
I præ ſequar. Ciues, hoſtes iuxtà metuere. Sal.
Coràm laudare & clàm vituperare Adulantis eſt.

And here ſhall it be alſo good for you to note, where you ſhall reade the *Adiectiues* according to the manner of the *Greekes*, vſed in *Latine* for their *Aduerbes*, by the Figure *Enallage partium.*

Examples.

Seruiat æternùm qui parvo neſciat vti.
Qui ſibi non primùm, non ſapit ille ſibi.
Manè citus lectum fuge, & mollem diſcute ſomnum.

Item, { *Sedulus.* / *Serus.* / *Frequens, &c.* } for { *Sedulò.* / *Serò.* / *Frequenter.* }

Theſe few Precepts with their Examples well obſerued, it ſhall be a meanes for you to gaine the more wordes, in regard of the ſimilitude they beare each to others, the *Primatiue* to the *Deriuatiue*, and the *Deriuatiue* to the *Primatiue*, and the better may you retaine them in your memory: For the memory (againe you might note) cannot ſo well worke vpon any confuſed matter to make it its owne, it may thereupon as euery thing is brought into its owne ranke, or in an orderly manner deliuered. And thus much for the Etimologie or Deriuation of wordes, as beſt it may fit the capacity of the weaker Students.

The third Consideration.

IN the third place obserue you, how the greater number of your wordes in *Latine*, *Substantiues*, *Adiectiues*, *Aduerbes*, and *Verbes*, doe or may easily induce to your memory (and that by way of reason also, which you cannot but conceiue) euery one its Contrary or Opposite: Nay, hence shall your memory either way bee supplyed, when the one being called to minde, hardly shall the other vpon your least reading or knowledge of them be forgotten. And of those I shall also giue you these few Instances.

Examples.		*Contraries.*
Pietas.	*Profanatio.*	
Virtus.	*Vitium.*	
Sapientia.	*Stultitia.*	
Liberalitas.	*Parcimonia.*	
Prodigalitas.	*Auaritia.*	
Pax.	*Bellum tumultus.*	
Amor.	*Odium.*	
Charitas.	*Oppressio.*	
Amicitia.	*Inuidia.*	
Humilitas.	*Superbia.*	
Labor.	*Otium.*	
Laus.	*Vituperium.*	
Æstas.	*Hiems.*	
Ver.	*Autumnus.*	
Ortus.	*Occasus.*	
Oriens.	*Occidens.*	
Gaudium.	*Dolor.*	
Felicitas.	*Miseria.*	
Copia.	*Egestas.*	
Risus.	*Fletus. Luctus.*	
Origo.	*Exitus.*	
Principium.	*Finis.*	
Causa.	*Effectus.*	
Lux.	*Tenebræ.*	
Lumen.	*Caligo.*	
Facilè.	*Difficulter.*	

Induceth

Mons.	*Planicies.*	
Dies.	*Nox.*	
Calor.	*Frigus.*	
Albedo.	*Nigredo.*	
Cœlum.	*Gehenna.*	
Gloria.	*Dedecus.*	
Honos.	*Ignominia.*	
Taciturnitas	*Loquacitas.*	
Libertas.	*Seruitus.*	
Incola.	*Accola.*	
Domesticus.	*Peregrinus.*	
Amicus.	*Hostis.*	
Rex.	*Subditus.*	
Herus.	*Seruus.*	
Domina.	*Ancilla.*	
Vita.	*Mors.*	
Valetudo.	*Ægritudo.*	
Bonus.	*Malus.*	
Magnus.	*Paruus Exiguus.*	
Primus.	*Vltimus.*	
Summus.	*Imus.*	
Fortis.	*Vecors.*	
Mitis.	*Crudelis.*	
Dulcis.	*Amarus.*	
Suauis.	*Acerbus.*	
Planus.	*Durus.*	

Induceth

Honorificè.	*Ignominiosè.*	*Laborare.*	*Ludere. Otiari.*
Cominùs.	*Eminùs.*	*Autumare.*	*Denegare.*
Palàm.	*Clanculùm.*	*Colere.*	*Contemnere.*
Horsùm.	*Retrorsùm.*	*Imperare.*	*Seruire. Parere.*
Producere. Induceth	*Subducere.*	*Laudare.* Induceth	*Vituperare.*
Amare.	*Odisse.*	*Sedere.*	*Currere.*
Lætari.	*Mœrere.*	*Vigilare.*	*Dormire.*
Ridere.	*Lugere.*	*Valere.*	*Ægrotare.*
Diues.	*Pauper.*	*Viuere.*	*Mori.*
Publicus.	*Priuatus.*		

And so shall it be good for you to note or obserue (and which you may farre more easily) what *Verbes, Substantiues, Adiectiues* and others, doe arise from their *Primatiues* by way also of Contrariety, by those *Particles* wherewith they are Compounded.

Particles in Composition, which cause a Contrariety or Contradiction — { *In, Ab, Abs, De, Dis. Re, Ne, Se, E, Ex.*

Examples.

Noscere.	*Ignorare.*	*Congregare.*	*Segregare.*
Firmare.	*Infirmare.*	*Mergere.*	*Emergere.*
Commodare.	*Incommodare.*	*Nodare.*	*Enodare.*
Dignari.	*Indignari.*	*Nucleare.*	*Enucleare.*
Armare.	*Dearmare.*	*Plicare.*	*Explicare.*
Confidere.	*Diffidere.*	*Onerare.*	*Exonerare.*
Ducere.	*Abducere.* / *Reducere.*	*Spirare.*	*Expirare.*
		Cura.	*Incuria.*
Trahere.	*Abstrahere.*	*Fides.*	*Infidelitas.* / *Diffidentia.*
Dicare. Induceth	*Abdicare.*	Induceth	
Discere.	*Dediscere.*	*Concordia.*	*Discordia.*
Struere.	*Destruere.*	*Lingua.*	*Elinguis.*
Dignari.	*Dedignari.*	*Diligentia.*	*Negligentia.*
Simulare.	*Dissimulare.*	*Similis.*	*Absimilis.* / *Dissimilis.*
Iungere.	*Disiungere.*		
Placere.	*Displicere.*	*Doctus.*	*Indoctus.*
Clamare.	*Reclamare.*	*Pius.*	*Impius.*
Fluere.	*Refluere.*	*Mortalis.*	*Immortalis.*
Migrare.	*Remigrare.*	*Aptus.*	*Ineptus.*
Scire.	*Nescire.*	*Par.*	*Dispar. Impar.*
Legere.	*Negligere.*	*Iunctus.*	*Disiunctus.*
Parare.	*Separare.*	*Color.*	*Discolor.*
Iungere.	*Seiungere.*	*Gregatim.*	*Segregatim.*

Here though we ſee of the *Verbes*, that many their Compounds beare the ſame ſignification as their Simples: as *Seruio, Inſeruio, Subſeruio: Nitor, Enitor, Subnitor:* yet for thoſe that otherwiſe doe (and which ſhall be good for you to know either ſort) and for all other wordes ſo contrarying each other, you ſhall finde a great vſe of them in your ſtile of Writing, when the *Latines* doe often vſe thoſe Compound wordes by way of a double Negation, or which we tearme two *Negatiues* for an *Affirmatiue*, and this more eloquently a thing no leſſe well obſerued by the *Engliſh*.

Examples.

Non *poteſt eſſe* non infælix *qui in ſummâ felicitate Deum non agnoſcit.* } for { Fælix. Quiſquis homo, *or,* Omnis homo.

Eripere vitam nemo non *homini poteſt, at nemo mortem.*

Item. *Non diffiteor.* *Non diffido.*
Non deeſſe alicui. *Non deſiſterè.*
Non abnuo. *Non renuo.*
Homo non indoctus.
Philoſophus haud ignobilis.
Hiſtrio non illepidus.
Miles non inſtrenuus.
Non ignara mali miſeris ſuccurrere diſcō.
Item. *Non immeritò.* *Non illepidè, non incongruè.*
Non incommodè dictum.
Ille eſt vir bonus nec non valde prud. } for { ſas ſ+ ia m

The fourth Conſideration.

IN the fourth place wee may adde to be obſerued of your part, thoſe following wordes and the like of the *Latines*, and which are two wordes in one (a thing more vſual with the *Greekes*) & they come neare to the nature of Phraſes.

Examples.	*Joynt Wordes.*	
Manumittere. To infranchiſe.	*Madefacere.* To moyſten or bathe.	
Belligerare. To make warre.	*Liquefacere.* To melt.	
Caſtramitari. To make tents.	*Stupefacere.* To amaze.	
Tergiuerſari. To flye away.	*Sanctificare.* To ſanctifie.	
Patefacere. To open.	*Mellificare.* To make honey.	
Magnifacere. To eſteeme of.	*Æquivalere.* *Æquipollere.*	To be of like force.
Nidificare. To make her neſt.		

Æquiparare. To equall.
Orphanotrophium. An house of Orphans.
hinc,
Orphanotrophus. The Master there.
Pater familias. The Guides of the house.
Mater familias.
Agricola. An Husbandman.
Terricola.
Cælicola.
Papicola.
Terrigena. One borne on the Earth.
Alienigena. A Stranger.
Pontifex.
hinc, A Papist.
Pontificius.
Chilarcha. (Græc.) A Coronell.
Patriarcha. A chiefe Father.
Idololatria. (Græc.) Sacrifice or worship to Idols.
Philargyria. (Græc.) Couetize.
Alexicacon. (Græc.) A medicine for a Disease.
Parricida. A murtherer of the Father.
Patricida. A Traytor.
Tyrannicida. A killer of a Tyrant.
Hinc *Paricidium.* *Patricidium.* *Tyrannicidium.*
Adde hereto:
Pediseqvus. A Seruing-man or Lackey.
Item, Seruus *à pedibus.* A Page. *à manibus.* A Clerke. *à rationib°.* An Auditor. *à consilijs,* a Counsellor.
Fœdifragus. A truce-breaker.
Sonipes. An Horse.
Ignipes.
Alipes.
Quadrupes. A beast.
Aliger.
Laniger.
Squamifer.
Gaziphilacium. (Græc.) A place of treasury.
Teræmotus. The earthquake.
Iusiurandum. An oath.
Chirotheca. (Græc.) A gloue or the like.
Vinolentia. Drunkennesse.
Hinc *Vinolentus.* Drunken.
Item. *Merulentus.*
Sanguisuga. An Horse-leech.
Sanguinolentus. Bloody or cruell.
Respublica.
Plebiscitum. a Law.
Senatus consultum.
Æquanimis. Of a gentle minde.
Æquanimitas. Gentlenesse.
Magnanimus. Valourous.
Magnanimitas. Valour.
Iuris consultus. A Lawyer.
Iuris peritus. A Counsellor.
Causidicus. A Pleader.
Iuridicus.
Deus dicitur *Omniscus.* *Omnipotens.* *Armipotens.*
Omnigenus. Of all sortes.
Auricomus. That hath yellow hayre.
Misericors. Mercifull.
Soliuagus. Wandring alone.
Item. Multivagus.
Soliloquus. Speaking alone.
Primogenitus. The first begot.
Primopilus. A chiefe Leader.
Puerpera. A woman with Childe.
Hinc Deipera. The blessed Virgin.
Frugifer. Fruitfull.
Signifer. An Ancient.
Aquilifer. A Stander-bearer.
Item. Antesignanus.

The fifth Conſideration.

IN the fifth place, obſerue you what fit *Adiectiues* or *Epithets*, the *Latines* in your readings doe chooſe or apply to your *Subſtantiues*; And this ſhall be euer needfull for you to vſe the like, whether you affect Proſe or Verſe. And of thoſe alſo I ſhall giue you a part.

Examples.	*Epithets.*
Deus	*Omniſcius, almus, omnipotens, Potentiſſimus, armipotens, Sanctiſſimus, miſericors, Beneficentiſſimus, optimus, Maximus.*
Imperator	*Sereniſſimus, Clementiſſimus, Illuſtriſſimus, inuictiſſimus, Potentiſſimus, auguſtiſſimꝰ. Semper Auguſtus.*
Senatores, Equites aurati, Conſiliarij	*Prudentiſſimi, Celeberrimi, optimi, Clariſſimi, integerrimi, Honoratiſſimi, Honorificentiſſimi. Cic.*
Præſul	*Colendiſſimus, reuerendiſſimꝰ. Religioſiſſimus, Deuotiſſimus.*
Dux	*Magnanimus, validus, Fortiſſimus, celeberimus, Peritus & exercitatus, Inuictiſſimus, improuidus, Vigilantiſſimus.*
Miles	*Strenuus, veteranus, Bellicoſus acer ferox exercitatus à puero: Leuis armatura, Vecors ignauus, glorioſus, Furioſus.*
	Inſignis pietate vir. Egregius ſanctuſq; vir. Integer homo & ſanctus. Cic. Vir omni laude cumulatus.
Adoleſcens	*Lectiſſimus, primarius, lætæ indolis, perditus & diſſolutus.*
Adoleſcentia	*Feruida, leuis, libidinoſa, intemperans, lubrica, luxurioſa.*
Puer	*Eligans, mellitus, ſcitus. Ter. Delicatulus, rubicundus, lepida forma.*
	Improuida ætas puerorum.
Item, Ætas	*Lubrica, irreuocabilis, immatura, fragilis, flexibilis, velox, imbecilla.*
Famina	*Modeſta, primaria, formoſa, pudiciſſima, ſanctiſſima, & optima, cultiſſima, caſtiſſima, lectiſſima.*
Virgo	*Venuſta, formoſa, nitida, pulcherrima, tenera, eleganti formâ, matura viro.*
Hoſtis	*Acerrimus, acerbiſſimus, nefarius & deterrimus, ſæuus teterrimus. Crudelis immanis ſuperbus. Graniſſimus truculentus.*

Amicus

Amicus { Certus, constans, fidelis, verus, familiaris.
Ex animo Amicus. Cic.

Testis { Grauissimus, verissimus, locupletissimus, optimus, acerrimus, oculatus.
Item.

Testis { Incorruptus atq; integer religiosus, voluntarius, mercenarius, viuus & præsens.
Testis & conscius alicuius rei.
Testibus cupidis iratis.
Coniuratis & à religione remotis non est credendum. Cic.

Animus { Inuictus & infractus, Amplus & excelsus, Certus & confirmatus, Magnus & fortis, Præsens & acer.

Item { Sublimis & erectus, Benignus & clemens.

Animus { Ieiunus, mitis, mollis, otiosus, minutus & exiguus, pertinax obstinatus.
Pusilli animi homo.

Ingenium { Acre, illustre, excellens, subactum, acutum, summum, solers, uberius, eminens, rarum, acutiss: planè diuinum, iucundum & elegans.
Item. Confirmatũ & corroboratum.
Contrà.

Ingenium { Contusum, obtusum, retusum, tardum, hebes, iners plumbeum.

Vox { Leuis, aspera, garrula, grauis, acuta, querula, blanda, canora, melliflua, mollis, summissa, tenuis, magna, erecta, plenior.

Aures { Attenta, acuta. Hor.
Placidæ, arrectæ, patulæ, sitientes, hebetes, obseratæ.
Surdæ. Hor.

Magnificus & splendidus apparatus.
Cursus incitatus rapidus anhelus.

Laudandarum liberalium { Artium, studia.
Tenuis ars Grammatica. Quint.

Oratio { Elegans polita, tersa, suauis & venusta, acris & vehemens, compta, luculenta, limata, concina, calamistrata.

Item { Copiosa & elegans.
Festiua & fluens.
Angusta & Concisa.
Aspera horrida tristis.
Decorus est sermo Senis quietus & remissus. Cic.

Litera { Suaues, grauissimæ, crebræ, bene longæ, uberrimæ, liberiores, contumeliosæ, aculeatæ, atroces, acerbæ.

Amor { Vehemens, egregius, incredibilis, intimus, summus & singularis, non mediocris, peruetus, mutuus, pristinus.
Contrà.

Amor { Cæcus, effrænus, fœdus, meretricius, vesanus, luxuriosus, lasciuus, furtiuus, luxuriosus.

Odium { Acre, acerrimum, intestinum, inueteratum, immortale, capitale, clandestinum, lethale.

Bellum { Mortiferum. (Virg.) Nefandum. (Sil.) Atrox, crudele, acre, cruentum, lugubre. (Hor.) Trux, truculentum, sæuum.

Item.

Item. Horrida bella. Virg.

Flagitium / *Scelus* — *Atrox, nefandum, infandum, nefarium, inauditum, deteſtabile, grauiſſimum, exitiale. (Virg.) Iugens, luctiferum, infeſtum & immane.*

Opum furioſa cupido.

Inexplebilis habendi cupido.

Dolor — *Grauiſſimus, ſummus non mediocris, Acer. (Virg.) Obductus, ingens, immenſus, inopinus, intollerabilis.*

Acerbiſſimus animi ſenſus & dolor.

Vulnus, lethale, mortiferum luculentum. Cic.

Gaudium — *Ingens, maximum, feſtiuum, fugitiuum.*

Mors — *Dura, dira, cruenta, aſpera, ſæua, miſera, pallida, grauis, horrida, ſubita, truculenta, immatura, inopinata, miſerabilis.*

Hiems — *Horrida, iniucunda, triſtis, horribilis, teterrima, fœda.*

Tempeſtas — *Turbida, procelloſa, grauida, aſpera, horrida, violenta.*

Ventus — *Rapidus, furens, turbidus, validus, violentus.*

Mare — *Rapidum, velinolum, ſinuoſum, ſæuum, vaſtum, naufragum.*

Terra — *Frugifera, ferax, fertilis, opulenta, pinguis, florida.*

Further, as is the manner of the *Latines* thus to decke and garniſh the *Subſtantiues*, which euermore ſeeme otherwiſe naked of themſelues, or ſo not fully to expreſſe themſelues, ſo doe they take the like care of their *Verbes*. And ſo alſo muſt you.

And therefore, I wiſh you alſo to obſerue in your readings, what proper *Aduerbes* are by the *Latines* vſed to expreſſe the nature or efficacy of their *Verbes*, and no leſſe of their *Adiectiues*, for that the *Aduerbes* attend to either, though more particularly to the *Verbes*; which *Aduerbes* are therefore tearmed *Propria*.

And indeed they ſerue much to moue the affections of the Hearer or Reader euery way, being aptly applyed, and when in our Speech and Conuerſe they are ſeconded with a good geſture and action.

Examples. *Proper Aduerbes.*

Vehementèr, multùm, Medullitùs. Plaut. Non mediocritèr, Mirificè, vnicè, Intimè, ardentèr, Valdè, ſummoperè. — *Amare, Diligere.*

Item. Apprimè dilectus.

Capitalitèr, Valdè, Apertè, Vehementèr, Acritèr. — *Odiſſe.*

Acerbè, acerbiùs,
Grauiter,
Vehementèr, } *in aliquẽ* { *Inſectari*
Contumelioſè, } { *Inuehi.*
Petulantiùs,

Lethaliter vulnerare.

Vehementèr, plurimùm, } *Gaudere*
Magnoperè, Valdè, } *Lætari.*
Mirabiliter. Cic.

Item, effuse ridere.

Vehementèr, Leuiùs, } *Dolere.*
Ex animò. Plaut. }
Grauiter ægrotare.

Malè, } *Olere.*
Grauiter, }

Non mediocritèr pertimeſcere.
Cumulatè aliquem remunerare.

Auidè, } *Literas arripere.*
Sensim & moderatè, }
Si quid mihi humanitùs accidiſſet.

Vehementiùs.
Summoperè, Sedulò, } *Laborare.*
Viriliter, pro virili, }
Parùm honeſtè ſe gerere.

Deum { *Humiliter, ſanctè* / *Religioſè,* / *Reuerenter,* / *Submiſſe.* } *Adorare Colere.*

Item, piè ſideliter & integro animo.

Aliquẽ { *Lautè, clementer,* / *Benignè, humaniter* / *Comiter, molliter,* / *Liberaliter, magnificè, munificè,* } *Pertractare, Excipere.*

Item, honorificentiſſimè ac liberatiſſimè.
Arte aliquâ tractare hominem. Ter.
Item:
Duritèr, malè.
Parum piè. Cic.
Parum munificè, } *Aliquem Tractare.*
Sceleratè & inſidioſè. Cic. }
Acerbiùs & duriùs. Plin.
Iniurioſè.

Aliquid { *Comicè,* / *Copioſiſſimè,* / *Egregiè, pleniùs,* } *tractare.*

Dilucidè, } *Aliquid demonſtrare. Cic.*
Perſpicuè, }

Argutè, acutè, } *Diſſerere.*
Accurratè atq; exquiſitè } *Diſputare. Cic.*

Argumenta breuiter aſtringere. Cic.

Homo { *Inſigniter,* / *Egregiè,* / *Grauiter,* } *Impudens.*

Inſigniter improbus. Cic.
Apprimè doctus.
Valdè ſtudioſus & diligens. Cic.
Nihil eſt tam valdè vulgare, quàm nihil ſapere. Cic.
Seruus egregiè fidelis. Cic.
Egregiè fortis & bonus Imperator. Cic.
Egregiè ad miſeriam natus. Ter.

The ſixt Conſideration.

IN the ſixth place you muſt obſerue in your readings (otherwayes ſhall yee finde your ſelfe much and often deceiued, and is a cauſe why we oftentimes vnder-

vnderſtand not our *Latine* Author as well by the Eare as by the Eye) what wordes with the *Latines*, as *Verbes*, *Subſtantiues*, *Adiectiues*, &c. haue diuers and ſundry ſignifications: And which then happeneth where the wordes beare in part one and the ſame pronountiation, but in different Letters, and to a different ſenſe. Neither this onely, but diuers wordes there are, which holding the ſelfe ſame letters doe yet differ in ſenſe: of both which it were very requiſite we ſhould giue you ſome Examples, the better may you hereafter addreſſe your ſelfe to your Author, or finde the leſſe doubt thereon.

Wordes of like Pronounciation in part, but differing in the Letter and in the Senſe.

Cædo, ere, To kill. *Hinc, Cades.*
Cedo, To giue place.
Hinc ceſſio.
Item.
Cedo mihi manum, Giue me thy hand.
Capi, capiſſe, To begin.
Hinc captum.
Cepi a capio, captum, I haue taken.
Calleo, To waxe hard, or to know.
Hinc { *Callus*, an hard bunch. / *Calliditas*, Craft. / *Callidus*, Crafty.
Caleo, To waxe hot.
Hinc { *Calor*, heate. / *Caliditas.* / *Calidus*, Hot.
Venio, To come.
Veneo, To be ſolde.
Venit quàm plurimo, It was ſold deare.
Pendere, To hang to depend.
Pendere, To weigh, to eſteeme.
Quæro, To ſeeke or get.
Hinc quæſtus, Gaine.
Queror, to bewaile, or complaine.
Hinc { *Queſtus* / *Querela* } Complaint.
Impij peccatum in quæſtum conferunt, boni in queſtum.
Mæreo mæſtus ſum, To weepe.
Hinc { *Mæror.* / *Mæſtitia.* } Sorrow.
Mereor, meritus ſum, To deſerue.
Hinc { *Meritum*, Deſert. / *Meritò*, Deſeruedly.
Item, Stipendia merere, To take pay.
Non decet imbelles æra merere Deos. *Ouid.*
Conſilium, Counſell.
Concilium, a Counſell, Synod, or Dyet.
Cenſus, Rent, reuenue, tribute.
Senſus, Sence or feeling.
In pretio pretium, nunc eſt, dat cenſus honores.
Cenſus amicitias pauper vbiq; iacet.
Pluribus intentus minor eſt ad ſingula ſenſus.
Scena, a Tragedy.
Hinc { *Scenicus.* / *Proſcenium.*
Cæna, a Supper.
Hinc Cænaculum.
Ceruus, an Hart.
Seruus, a Seruant.
Lepus, oris, an Hare.

Lepos, lepôris, Pleasantnesse of Speech.
Decus, decoris, Glory.
Decor, decôris, Comelinesse.
Ipse decor recti famæ mendacia ridet. *Ouid*

Decoris honestatisq; causa adeunda sunt quæuis pericula. *Cic.*
Item, Decus & lumen imperij Romani Cneius Pompeius. *Cic.*

Wordes of like Letters but differing in sense. Examples.

Contendere, To contend.
Contendere Romam, to goe to Rome.
Petere
Petere Consulatum, To seeke the Consulship.
Nitor, To endeauour.
Niti re aliquâ, To relye or depend on.
Mando dare, To command, to cõmit.
Mando dere, To eate.
Præstare alijs, To excell others.
Præstare munus, To execute an Office.
Præstare se virum, To proue himselfe a man.
Nihil præstandũ præter culpam & peccatum. Id est nihil timendum.
Præstat otiosum esse quàm nihil agere.
Honorem alicui præstare, To honor one.
Præstare damnum, *periculum*, To take vpon him, &c.
Colore Deum, To worship God.
Hinc Dei cultus. *Diuinus cultus.*
Colere parentes, To honour the Parents.
Terram colere, To till. *incolere*, To inhabite.
Hinc Cultus. *Cultura.*
Hic Incola, a Citizen. *Accola*, Of the Suburbes.
Where *Cultus* is also taken for the trimming of the body or house.
Edo, didi, To vtter, to publish.
Hinc Editio prima, secunda, &c.
Item, facinus edere, To doe a worthy deed. To commit an offence.
Edo, di, To eate.
Hinc Edulium esca. *Esculentum.*
Hinc etiam Esse, To eate. *Esse*, To be.
Licet, it is lawfull.
Licet, it is solde for.
Virtus parui licet omnibus.
Differe To differ. To delay.
Occidere, To fall as the Sunne.
Hinc Occisus, *Occidens*, The west.
Occidere, To kill.
Hinc Occisio, slaughter. *Occisus*, slaine.
Tollere To kill. To take away. To lift vp.
Sustulit hic matrem. (Nero.) Sustulit ille patrem. Æneas.
Referre alicui, To shew.
Referre ad Senatum, To referre.

Item,

Item, Multum refert vtrum, &c.
Mea refert te valere.
Interesse conuiuio, To be present at the feast.
Interest magistratus, It is the duty, &c.
Homo homini quid interest? How differeth one man from another?
Offendere gemmam, To finde a precious stone.
Offendere aliquem, To offend one.
Valere, To be in health.
Valere { To be of force, to be worth, to preuaile.
Appello, exi, To arriue.
Appello, are, To call.
Putare { To thinke. / To cut off.
Hinc amputare idem.
Sapere { To sauour. / To be wise.
Comparare { *Infamiam sibi*, to get an ill name. / *Se alijs*, to compare, &c.
Item, Conferre beneficium in aliquem, To bestow a benefite vpon one.
Conferre se alijs, to Compare, &c.
Legere { *Libros*, to reade. / *Fructus*, to gather.
Consulere { *Aliquem*, to aske counsell of one. / *Alicui* { to counsell one. / to prouide for one.
Cogere, To compell.
Cogere Exercitum, To muster an Army.
Item, Cogere pecus, to driue Beasts.
Ducere vxorem, to marry a Wife.
Parui ducere probitatem, to esteeme.
Agere vitam, to liue.
Agere animam, to dye.
Agere Leonem, to play the Lyon.
Agere gratias alicui, to giue thankes, &c.
Agere radices, to take roote.
Infectus, Infected.
Infectum, Vndone.
Quod factum est infectum esse non potest.
Gratia, Grace or mercy.
Gratia, Thankes.
Exercenda memoriæ gratia, For memory sake.
Periculum { Perill. / Triall.
Discrimen { Perill. / Triall. / Difference.
Munus aliquod exequi, To execute an Office.
Munus conferre in aliquem, to bestow a guift on one.
Facultas mihi data est, I haue liberty.
Facultates comparandi, to get riches.
Facultas dicendi, Eloquence.
Potestas { Power. / Leaue.

And here you may againe doe well to obserue the diuers senses of your *Prepositions*, where at your first entrance of the *Latine* tongue, it is no time to describe vnto you their diuersity of sense, neither hath *Lilly* sought so to doe, and therefore I shall here giue you an instance but of two of them ——— { *Ad*, and *In*.

Examples.

Ad.

Ad manum esse, To be at hand.
Loqui ad populum, to speake to the people.

Ad voluptatem Audientium loqui, To ſpeake to the peoples pleaſure.
Habet hortos ad Tiberim. By the Riuer of Tiber.
Ad tria millia hominum. About three thouſand men.
Ad meum reditum. Till my returne.
Fregi frontem ad parietem. Againſt the wall.
Ad Iudicem dicere. To pleade before the Iudge.
Locum ad literam ſcripſi. I haue wrote it word by word.
Ad hunc modum. In this manner.
Ad memoriam aliquid notare. For memory ſake.

In.

In ære alieno eſſe. To be in debt.
In diem viuere. To liue from hand to mouth.
In horas expectare. To looke for one euery houre.
In laudem } *dictum* { to his praiſe.
In vituperium } *dictum* { to his diſpraiſe.
Inuehere in aliquem, to ſpeake againſt one.
In legem, inſtead of a Law.
In immenſum. Exceedingly.
In craſtinum, to Morrow.
In futurum, hereafter.
Nunc verò mihi in mentem fuit, It was in my minde.
In modum ſeruorum. In the manner of Seruants.
In ſpeciem gladij. In the forme of a Sword.
Item, In ſpeciem poſitum, put for a ſhew
In publicum proponere, to publiſh abroad.
In pedes naſci, to be borne with the feet forward.
In re meâ eſt, It is for my profite.
In ſententia eadem eſſe, to be of the ſame opinion.
Conferre munus in aliquem, to beſtow a guift vpon one.
In diſciplinam tradere puerum, to ſet a a Boy to Schoole.

Weigh here alſo the manner of your Figuratiue or Tranſlated wordes, of which ſort yee ſhall finde many, both of the *Latine* and *Engliſh* tongue, drawne from their Naturall and Genuine ſenſe, by way of *Metaphor*.

Examples. *Tranſlated Wordes.*

Acies, the Edge or point of any thing,
Hinc, Acies { The ſharpneſſe of the Eye, or memory. / The front of the Army. / The maine Battell.
Ardentes oculorum acies aliquò torquere. Virg.
Omni acie ingenij aliquid contemplari. Cic.
Inferre ſe in mediam aciem. Liu.
Perfringere aciem. Tacit.
Aculeus, a ſting or pricke.

Hinc,

Hinc. *Contumeliarum aculei*, Biting taunts.
Aculeus orationis.
Aculeus & maledicta. Cic.
Relinquere aculeos in animis audientium. Cic.
Item. *Litera aculeata.* (*Cic.*) Sharpe and bitter Letters.
Sal Salt, which is ſaid to ſauour each thing.
Hinc, *Sal* a pleaſant conceit: as
Superabat ſale facetijs q̃, omnes Scipio. Cic.
Qui habet ſalem quod in te eſt.
Robur roboris, An Oake, the ſtrongeſt of Trees.
Hinc, *Robur* { *Corporis,* Strength. / *Animi,* { Valour / The force } of the minde.
Cum Paulum iam roboris acceſſiſſet ætati. Cic.
Tenere firmitatem & robur in virtute. Cic.
Fax, a Firebrand. *Hinc* { *Dolorum faces admouere. Cic.* / *Subdere faces ad ſtudia dicendi. Quint.*

The ſeauenth Conſideration. Adiuncta: ſiue Synonima.

HItherto haue I as ſuccinctly as I might deliuered you the manner of the *Latines*, in ioyning two wordes into one, and then againe in vſing one word to ſundry ſences, all which with many other of like condition, yee ſhall meete with in your readings; but here haue I deliuered them to your eye and iudgement, and what elſe I thought requiſite in their due and ſeuerall places: And now in this conſideration ſhall follow the manner of the *Latines*, as wherein they ſhew a greater copie of eloquence, to wit, their application of diuers wordes into one and the ſame ſence.

This, as I holde it the moſt neceſſary point for my Pupill to obſerue, ſo would I not willingly omit, to giue him ſome light alſo thereto. But this I can hardly doe in few wordes. And to ſpeake truely I ſhould then make this my preſent Treatiſe too great, which well I could wiſh might ſerue euery mans turne to his beſt good and leaſt charge.

And this I ſay for that many wee ſee, and that of all degrees, although they are moſt prodigall vpon other thinges, that ſerue onely for an outward ſhew, and vpon their pleaſures which commonly end with ſorrow and repentance, yet hawke they after Bookes of the loweſt price, which cauſeth me oftentimes

to wish, that I could be more succinct, but my labour is now the more, and the more notes haue I left to supply my pupils memory withall, which may excuse me.

Of those wordes which I here speake of, doe our *Latine* Authors often joyne many of them together for eloquence sake, or to expresse their mindes the more fully to the capacity of the hearer, and which shall then be good for euery such party either hearing or reading, what then is inferred or produced, for that hee may then vnderstand the one word (be it the first or later) by the other, And where I meane that word which is more darke or abstruse, by that which commeth neerest to his knowledge.

The vse then of those wordes you may easily judge of, howbeit expresse it we also shall by way of Example, in these few sentences.

Quò studiosius ab Aduersarijs veritas opponitur, opprimitur, & obscuratur, quæ est malitia peruicatia & morositas hæriticorum, eo magis eminet apparet elucetq;.

Commune patriæ solum & charum, & iucundum, & delectabile.

Nullum est officium tam sanctum atq; solenne, quod non auaritia comminuere & violare soleat. Cic.

Qui in rebus secundis feruidi & feroces esse solent, in aduersis & dubijs sunt incauti, & mollis consilij. Tacit.

Charum esse Ciuem, bene de republicâ mereri, laudari, coli, diligi glorioſum est, metui verò & in odio esse, inuidioſum, detestabile, imbecillum, caducum. Cic.

Altum quiddam est virtus, excelsum, & regale, voluptas humile, seruile, imbecillum caducum. Cic.

Adde hereto:

Amicitia coniunctioniq; necessitudo. Cic.

Conuenientia & coniunctio naturæ. Cic.

Custos & conseruator } *vrbis.*

Conseruator & parens } *reipublicæ.*

Constantia & firmitas animi. Cic.

Constantia & æquabilitas. Brutus Ciceroni.

Stabilitatis constantiæq; firmamentum in amicitia fides. Cic.

Infimi generis hominum conditio atq; fortuna. Cic.

Confidentia & timeritas.

Fortuna ab inconstantia & temeritate seiungi non potest. Cic.

Vbertas varietas copia dicendi. Cic.

Deplorare & conqueri de re aliqua. Cic.

Effundere & consumere in luxuriam bona omnia. Cic.

Confingere & commiscì aliquid. Cic. ad Her.

Conspirare

Conſpirare & conſentire cum aliquo. Cic.
Extinguere & funditus delere. Cic.
Compoſitè ornatè copioſè eloqui. Cic.
Haſitare cunctari & dubitare. Cic.
Turpe viro debilitari dolere, frangi, ſuccumbere. Cic.
Delicatè & mollitèr viuere.
Diiudicare ac diſtinguere vera à falſis.
Oratio compoſita & ornata & artificio quodam & expoſitione diſtincta. Cic.
Occultum inteſtinum ac domeſticum malum. Cic.

The greateſt vſe of thoſe, (and which the *Latines* terme *Synonima*,) is in the *Subſtantiues*, the *Adiectiues*, and the *Verbes*, for you to take the more eſpeciall note of; and the rather as the reſt for the moſt part depend vpon them, or are deriued from them; And of thoſe three ſhall I giue you three ſeuerall Examples.

By thoſe and the like, may you vary your Speeches in ſuch manner, as they ſhall hardly appeare the ſame they were; where yet the ſenſe ſhall or at leaſt, may be ſtill all one.

And yet this muſt I by the way aduertiſe you, that in many pointes ſeeking in ſuch manner for your memory ſake to pile them together to one ſenſe, yee ſhall yet or may often note a great difference of them, ſome wordes being more generall, ſome more ſpeciall then others, and which time ſhall better teach you: And this difference againe ſhall ſerue for your good, as well for your Inuention, as the elegancy of your ſtile, which now both muſt joyne together: By it againe ſhall you better conceiue the meaning or intent of your Author, and this to your greater profite.

And now that you your ſelfe take further note of them (although this labour bee moſt amply ſupplyed to your handes by many) you ſhall finde it worth your diligence; For why? In this ſhall your Pen much helpe or ſtrengthen your memory: And it was the Counſell ſometimes of an olde Schoolmaſter of mine. Then (ſaid he) is the memory as a rich Exchequer, which cannot be drawne dry, when the ſences are moſt applyed in its ſeruice: And of thoſe hath the eye-ſight (it ſeemeth) the greateſt, or the more certaine vſe. This ſhall then ſerue to induce you to this care, and the rather for that you may well know, that the Iudgement doth then beſt performe its office, when it is furniſhed with the more particular inſtances.

Examples. *Synonima.*

A. Abundance or Copie.	*A.* Abundant or plentifull.	*A.* To Abound.
Abundantia.	*Copioſus.*	*Abundare.*
Copia.	*Abundans.*	*Redundare.*
Vbertas.	*Fœcundus.*	*Exuberare.*
Affluentia.	*Plenarius.*	*Scaturire.*
Redundantia.	*Refertus.*	*Circumfluere.*
Luxus.	*Cumulatus.*	*Affluere.*
Luxuries.	*Immodicus.*	*Effluere.*
Plenitudo.	*Infinitus.*	*Superesſe*
Multitudo.	*Fuſus.*	*Suppetere.*
Numerus. Grex.	*Affluens.*	*Suppeditari.*
Magnus prouentus.	*Immenſus.*	*Non deeſſe.*
Satietas. Saturitas.	*Innumerus.*	*Non deficere.*
Varietas.	*Omnigenus.*	*Non indigere.*

Sylua verborum & ſententiarum Oratori comparanda eſt. Cic.

The eighth Conſideration.

I Come now to the eighth and laſt Conſideration, to be taken of your part, and which ſhall giue an end to this your worke, for that I haue brought you now to the doores of the *Rhetoricean*, who ſhall teach you better to file your Tongue, both for your owne delight and others.

In this therefore, I ſhall againe note the neceſſity of thoſe Phraſes of the *Latines*, which I before ſpake of, and which ſhall daily vpon your diligence open themſelues as to your eye, ſo to your vnderſtanding.

Of thoſe haue diuers in all Ages, but chiefly of late, more ingeniouſly collected many of all ſortes, and the ſame Methodically deliuered to the vſe of our younger Students, which practiſe I might here alſo take in hand to your like benefite: But the truth is, the labour herein would rather be your owne out of your daily readings, as I know you wiſh the profite to be all your owne; Two thinges which well doe ſort together, where we ſeeke to thriue, as commonly we may ſee on the contrary, Sloath and Penury they ſeldome part a ſunder.

Howbeit I know, that ſince I haue made ſome demonſtration hitherto more

or

or leſſe in all my former Precepts, ſomewhat you will expect I ſhould alſo doe the like in this.

And this here eaſily might or would I doe, if a few Inſtances might thereto ſuffice; but to ſatisfie you at full it muſt then call me to a further labour, which I am loath to make promiſe of, before I performe it: And to this haue I ſome reaſon to induce me, my Health, my Strength, my Fortunes, waxing now feeble and weake, or I in the wane of them; though yet ſuch as they are, as I haue hitherto wholly deuoted them to the good of others, ſo ſhall I hereafter no leſſe willingly ſtraine them to the moſt, as long as they ſhall haue any being with others.

Examples. *Phraſes Latinæ.*

A. A.

Apply your Studies:

Optimis literarum ſtudijs — *Incumbere. Inhærere. Inuigilare. Inſidere. Vacare.*

Bonis ſtudijs operam — *Dare. Nauare.*

Literis animum — *Incumbere. Applicare. Adiungere.*

In literis ediſcendis omne otium, tempſque conterere.

In ſtudijs verſari.

Literis ſe — *Inuoluere. Abdere.*

Literas auidè arripere.

In optimarum artium ſtudia totus incubuit.

A. A.

For they ſhall *Ayde* your Fortunes.

Alicui — *Adeſſe. Prodeſſe. Subuenire. Auxiliari. Non deeſſe.*

Auxilium, opem, alicui — *Afferre. Præbere. Ferre. Suppeditare*

Auxiliatrices manus alicui afferre.

Suppetias alicui ferre.

Alicui — *Subſidio / Auxilio* — *eſſe.*

Præſidio & ornamento alicui eſſe.

Nullũ officij genus quo, &c. prætermittere.

A. A.

And *Aduance* you to honours.

Ad honorem & dignitatem aliquẽ — *Perducere. Euehere. Extollere. Promouere.*

Hæc tibi omnes quos petieris honores impetrabunt.

Honori eſſe alicui.

Gloriæ inſignibus aliquem — *Ornare. Condecorare. Augere.*

In cauſâ eſſe vt — *In ſummo honore habearis. Maximi tibi honores deferantur.*

Item.

Vt omnes te ſummo honore & veneratione proſequantur.

Epilogus.

PLura quidèm restant, ast quæ tibi noscere primùm
Conuenit, hæc habeas, perlege, disce, doce.
Haud te pæniteat nostros peragrasse labores,
Otia, qui studiis tanta dedere tuis.
Quàm facilis sit nostra vides, humilisque Thalia,
Quàm placidè reliquas sit venerata Deas.
Ne te quid lateat, nil non ratione mouemus,
Nec tibi quid Patriâ non resonante Chely.
Ergò ne dubites, quin si Paulò acrior instes,
Fontibus ex istis flumina lata petas.
Flumina lata petas, nec ob hæc contemnito fontes,
Ingratus nobis, haud tibi gratus eris.

Non sunt contemnenda quasi parua, sine quibus magna constare non possunt. Hieron. *ad* Lætam.

The Author his Counsell and Exhortation to his beloued Pupils, and those of all Ages.

A Most approued good Speech it was of the Learned *Isacrates*, that the desire of Learning procureth great Learning.

And truely, if this desire or atdency we haue found to haue drawne many in all Ages to search their wits, how they might estate or profit others by their Counsell, and this without any hope of profite to themselues, then much more ought the same mooue or incite those, for whose sake they haue thus trauailed and laboured to seeke the benefite thereof by their readings, a matter of the two of the lesse trouble or grieuance.

But this I speake not so generally of all Bookes diuulged, a labour too great euen for him that should liue to olde *Nestors* yeares, but doe leaue each man to his choyce of them, or doe rather direct my Speech concerning those Artes which we haue so needfull a vse of, that to speake the truth, this life without them were but a Laborinth wherein a man might finde no end of his errours, and a palpable darkenesse wherein were no comfort.

Qui nescit Literas non videt etiàmsi videt.

This if we cannot so well note amongst our selues, and as our state standeth houering betweene Peace and Warre, no one man being able to vnite the Church of God and the Synagogue of *Antechrist* into one, but that still there is and shall be a strife, not onely betweene the seuerall Nations of Christendome, but in our Cities and Houses amongst our selues: yet this may wee well obserue, if we cast our eyes to the people farre remote, where in what inciuill and brutish manner the barbarous Infidels, Turkes, and Saluages doe now liue in, it cannot be spoken without griefe, all yet proceeding with vs from the same roote and originall.

But this woodnesse of nature, which time other wise would worke in vs all, doth the benefit of good Discipline (well in our tender yeares applyed) much mitigate, and which giueth an Authority to the Lawes, whereby that little loue or community of Peace, which wee haue amongst vs our selues is conserued.

And this seemeth the Poet by way of Exhortation hereunto to tell vs, and is well put into our Childrens mouthes at first.

Adde quod ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros.

Of those Artes here spoken, I doe not so account the Art of Grammar to be one of the number, as I doe make it rather the doore to all good Artes and Institutions, and therefore well may it challenge its praise in the first place, and the rather as those are also most praise worthy. Howbeit this their excellency cannot be knowne nor they attained vnto, without its light and ministery.

Of this therefore, if thou be yet but a learner, blame not the difficulty thereof, when those thinges whereto it leadeth, shall daily more and more whet on thy hopes, and augment thy delights euery way: And where yet a full end of thy desires thou must not looke for, for that *Arte* (where I speake in the generall) is a sea and of a vast and large Compasse, and it hath no bottome. A thing which the most of the Learned in all Ages haue confessed, and the reason doth the famous *Hypocrates* giue in his first *Aphorisme*.

Ars longa vita brevis.

Trauell then farre we may, and know much in our trauailes, but our life is euermore cut off before we haue seene or heard that still concerneth vs in the way, which caused that great *Athenian* Prince *Themistocles*, who then was stricken in great yeares, and had spent his time seriously in his Commonwealthes affaires, not meanely to grieue, that he now must dye, when hee but began to bee wise. Neither may the Learned of our Age say lesse, then what hath passed the voyce of the wisest Clerkes, euen those that haue borne the faireſt Lawrels.

Ea quæ scimus sunt minima pars eorum quæ ignoramus.

This, were it that we would likewise euery man for his part ingeniously acknowledge, and where I speake of those thinges which we doe not know; Or which yet better were, would wee turne that to good, which we doe know; then might we raise a benefite from this difficulty, and that is, to holde our selues free in that behalfe, that this be lesse noted in vs: *Scientia inflat*, Knowledge often puffeth vp her Students, and this through a kind of Philauty, or selfe conceit.

But I will come againe to thee: Small cause hast thou to speake of the hardnesse or tediousnesse of this part, when well thou mayest conceiue by the profites that so many thousands haue, and doe make herein, and so doe willingly post forwards in their race begun, that whatsoeuer method thou shalt therein follow, the hardest matter thereof is to giue the attempt, which not done, or not rightly or ingeniously continued, no maruell why so many, and those not of the meanest amongst vs, are in the *Latine* Tongue so ignorant, and to come more neare vnto our selues, in the *English* Tongue so rude.

My

My Speeches therefore being to our weaker Students, or beginners in this Art, which yet accepteth of all Commers, let this be their first Lesson, in case they shall complaine of the difficulty of the matter now in hand, and where I haue for their sakes remoued all the blockes and rubs I might, out of their way.

Non quià difficilia, multa non audemus, sed quià non audemus difficilia sunt.

By this then may appeare, what the will or desire of men may in time atchieue or effect, and that the Artes are not the cause, that men are not Learned, but their sloath and cowardise; when the wiser sort yet weigh not, how hard the matter they take in hand bee in the search, or prosecution thereof.

Virtus per scopulos
Durum fortis anhelat iter.

But what honour, and credit it might be for them to haue pierced, and passed through it, as also that no praise or reward is of right giuen to mortall men but for their diligence and industry aboue others, and this chiefly in matters of the greatest moment, this I leaue to themselues and others to judge of.

And here to applaud that God hath out of his great loue and prouidence endowed Man with the habite of Speech, well may hee hence be said to exceed all other the Creatures of the earth, and not onely this, but that hee may hereby raise the greater profite and pleasure to himselfe, of all, and whatsoeuer the whole earth and the Ocean bringeth foorth to his vse.

Now then that by Art hee is further taught, whereby he may exceed, and where my meaning is one man another, in the grace and eloquence of this their Speech had by way of Conuerse and common Counsell; who would not prize this as a more excellent and rare benefite? and therein giue himselfe to exceed and excell the vulgar?

Hominis Character eius est oratio.

Speech (saith one) is the Character of a Man, or the expresse image of his heart or minde. A thing which the Philosopher *Socrates* well noted, when one commending a certaine young man vnto him, as who (it might be) was well descended and of good partes; let me then heare him (said the Philosopher) to speake. Silence and modesty may become a man in its time, but a minde prepared vpon all occasions vseth the ministery of the Tongue to vnfold it selfe.

Palùm sepulta distat inertia
Celata virtus.

But as it is not a matter of light practise, to fashion the minde and the tongue to those high offices, which the Artes prescribe them, cast wee our eyes to other mens attempts then our owne, the better shall we judge of that we finde in our selues, and where first we shall see the Philosopher *Aristotle* to set this as a Glasse before his Schollers eyes, which then he might haue grauen in Golden letters. *Circa difficilius semper versantur Ars & Virtus.*

Here

Here hath he matched Art and Vertue together, as the onely two Iewels which adorne a man aboue that which Nature hath any part in. And where ſay wee that Vertue is of the two farre more excellent and diuine; yet who is ignorant but that the ignorance of the firſt in any man (for we are not by Nature wiſe, juſt, nor temperate) may well fore-ſhew vnto vs a defect of Vertue in him in euery regard?

But come we againe to the Philoſopher, well then might theſe his wordes moue his Princely Pupill *Alexander* the Great, Nay, ſo did they him much more then others, that what his Maſter taught, he would willingly had kept proper to himſelfe: But much more ought they to perſwade the Children of our Chriſtian Nations, whom nothing ſhould or ought more affect, then the knowledge of the reuealed Truth (whereto all other Artes are but Hand-maidens) and a life well directed and ordered in the feare of God: two thinges which of all others doe make a man immortall, and a Citizen with God, as well it ſeemeth did the Philoſopher *Seneca* reſolue vpon: But this had he further done, and taken greater ioy and comfort thereof, had he then ſeene and heard, that hath beene ſince freely granted vs: But heare we him, for this more concerneth vs:

Veritas Cœli cinis eſt, & ſola fruitur conuictu Deorum.

But I will Engliſh his wordes: Truth is a diuine Vertue, and nothing doth more purifie or rather expell the poyſon and corruption which by Nature is in man, or draweth him more neare to the preſence of God then it: So vile then we may ſuppoſe a man to be, who is altogether careleſſe thereof, and ſo noble a Creature when he applyeth his minde to contemplation.

But here doe I ſeeme to ſoare too high, when the harueſt which I here ayme at, is yet in the blade, or rather the ground vntilled, or but newly manured which ſhould bring it forth. Onely by this that I haue ſaid, a iuſt cauſe we may ſee, we haue to admire that high opinion of the Philoſophers of thoſe former Ages, had of the liberall Artes, whereof they haue broken the Ice vnto vs, and whoſe authorities and wiſe ſayings then well regiſtred by their Hearers and followers, we daily cite vpon our occaſions. Amongſt whom one could giue foorth for counſell, that it was better to be a Begger in the world, then vnlearned; For that (ſaith he) ſuch men ſhould onely lacke money, but who liueth in ignorance wanteth humanity. To ſupply yet ſuch his need (ſaith he) ſuch man beggeth of others, but the ignorant liue and dye in their ignorance, refuſing that ſhould doe them good, although it be *gratis* offered them by others.

Another alſo of them, one that had learned to make the leaſt account of himſelfe or of the world could tell vs, that he cannot be a good man, or profitable to his Countrey, that hath not a principall deſire to know that which on his part is requiſite.

And

And here might we by the way ſee iuſt cauſe to taxe many thouſands of our Age, who though they know themſelues wholly illiterate, or to haue attained to no great depth of knowledge that way, as whereby they might doe or performe any great ſeruice to the Common-wealth, yet haue they through an hungry and blockiſh kinde of ambition, learned to intrude and inſtall themſelues in the offices of the Learned, and to reape vp the profites that belong properly to thoſe that beſt deſerue, or beſt can performe. And when againe the Church hath the greateſt cauſe to complaine thereof, and therein many millions, whoſe Spirituall foode is thereby taken from them, and their ſoules in the way to periſh, without the Lordes exceeding great mercy, which yet for his couenant ſake, our hope muſt euer be, he will extend toward vs.

Here then may be asked who theſe are that thus haue intruded? where I might anſwer you, that they are not the leaſt of note, and becauſe they ſtand on their Titles & Pedegrees, as if the reſt were all bound to beare them vp on their ſhoulders, let me thus much yet tell them: That the greateſt bond of true Nobility or Gentry, is to vphold pure and ſincere Religion.

Seeke they Honours? well may they. Yet ſtill let them thinke and know it for an aſſurance, that God will honour them that honour him: but this to doe, to wrong I meane his Church, or to hinder the propagation of the Goſpell, is not to the honour of God but to his diſhonour, and to giue the Diuell the greater aduantage. What then may we ſay of thoſe our great Purchaſers and perſons ſo eſtated, whom yet we reuerence for their Gentry ſake? But as Saint *Bernard* ſaid of them of his Age,

Qui primi debent eſſe ad ſubſidium (Eccleſiæ) primi ſunt ad Sacrilegium.

If he ſaw cauſe as then to complaine, when men yet gaue ſo freely to ỹ Church their goods, & their Lands, with their daily offerings, then haue we much more, when almoſt one third part of our Churches of *England* are now impropriated, I might had ſaid impriſoned in Lay-mens hands, but no man ſeeketh to redeeme them. And as for the reſt, ſome loſſe we ſee doth euer happen by the by.

It was a Precept more then Morall (for it toucheth the Soule and the Conſcience of all Gods Children) which our Maſter *Tully* giueth vs of his Iuſt man, and it ſeemeth he was no wayes himſelfe touched or affected with Couetize. Oh that we Chriſtians had our Conſciences as free thereof, and as blameleſſe as that Age, who yet were ignorant of the true God, the more ought we to admire his wordes which were:

Summæ ſemper virtutis erit in minimis res noſtras ponere, de republicâ vehementius laborare.

Here he ſheweth vs what belongeth to our duty and calling euery of vs, what ſhall I ſay? Euen from the King to the Begger, euery man might hereby learne to haue care of his common Nurſe, his Countrey, and Common-wealth, and thereon to place his chiefe riches, as if his health, his hopes, and whole eſtate

depended thereon: But now what might he had thought of those that liue on the spoyles of the Common-wealth? that now many thousands must become poore and weake to make a few men rich and powerfull? Of this also may we heare his Iudgement, and which also concerneth euery good man to thinke of, as which one day shall be cast into his account, how euer he shall answer it: and it is this: *Habere quaestui rempublicam, non modò turpe est, sed sceleratum & nefarium.*

To make a purchase or spoyle (saith he) of the Common-wealth, or to make that priuate to our selues that belongeth to many, it is not onely a shamefull thing, but a wicked and heynous offence. What then should I now say in the case of the Church? How carefull should we then be of its good and safety? Or what then should I say to those our Church-robbers & Pillagers of soules? Had they the like care or affection now to the Church of God, and to that true and sincere Religion, which the Lord hath here established to his glory, as no Land in Christendome the like; Had they I say, that pious loue in them thereto, as those good men had then to the common Peace, what should let but that we might expect, that was sometimes the promise of the Lord to the *Iewes* and *Israelites* by *Malachy* the Prophet, that he would open the windowes of Heauen vnto vs, and power vs out a blessing without measure?

But by this so great and so shameleſse an enormity euery wayes, both to the Church and Common-wealth, which both are now become a prey to those that respect neither (the good I seeke not to offend) is Vertue banished, and Art put to silence. Hence are the good wronged, and who are so greedy after their vnlawfull gettings, as are the Hogges that affect nothing but their Maste, not yet able to looke vp to the Tree from whence it falleth; they haue their Consciences so deeply cauterized, that nothing is now grateful to them but their Mammon; so miserable a thing it is for a Christian man to liue by sinne, and so grieuous a sinne to pollute his house with Sacriledge: But I shall heere say no more vnto them then this, though it be but a bitter Pill I grant to bedward.

Quanto non nasci melius fuerit, quàm numerari inter publico malo natos?

Againe, for the industrious and well affected euery way, and who therefore doe in a greater number fill our free Schooles both in Field and Citie, and flock to our Vniuersities the most famous Nurseries of all good Discipline, in hope (it may be) of preferment; what is now the end or successe of their endeauors, I will not say of all, but of the most? Euen this which we finde generally in our nature which of it selfe is euer dull or soone dis-heartned.

Gloria industriâ alitur, vbi eam dempseris,
Ipsa per se virtus amara atq; aspera est.

And truely, if at any time this *Aphorisme* hath beene approued true, much more may it so seeme in our dayes: But when Offices are made Purchases, and Iustice often falleth into a wrong ballance, when in the choise of men

promo-

promoted both in Church and Common-wealth, other regard is had then of their iuſt demerites, what may be otherwayes ſaid? Or what others at leaſt finde we, but that we are much fallen from our ancient valour?

The Horſe (to ſpeake hereof more familiarly) would now plow the Land (and this ſo doth he to our greater hurt in the generall) and the Oxe in his place would beare burthens for gaine, And men for profit doe no leſſe couet that they are vnmeete for, when reaſon yet might better teach vs to meaſure our ſelues by a true line, and which was once an Heathen mans Precept, and in thoſe dayes well applauded.

Id quemq; maximè decet, quod eſt ſuum cuiuſq; maximè.

Onely this yet is not all, that impeacheth our Nature of baſeneſſe, but that this our wretched couetize, and thirſt after worldly Titles and Promotions, which thus diſtaine our Age (for why, ſuch men do now ſcorne the community of their Brethren) doe not ſo relye on our honeſt labours and diligence, as vpon our hope to liue idly and careleſſly. And where yet (as are the daily fruits thereof) I muſt not leaue our ouer-ſwelling pride, and ſhameleſſe ryot vntaxed.

But this end we muſt not, or ought not to make of our Studies any way: The Artes would be ſimple, pure, and chaſte, no bawdes to ſinne, but ſeeke by them we ought (and the Lord grant we may) to performe a ciuill and pious duty to the Common-wealth and Church of God: Happy is he, that can giue a true account of his talent or talents to Gods glory, and who ſhall make this the onely leuell of his thoughts, the Lord ſhall bleſſe his honeſt and godly endeuours aboue his hopes. This life of ours is a warfare, and we muſt enter into it with a dutifull reſolution to fight the Lords battels, and this not for hope of pillage, or to oppreſſe or ſuppreſſe whom we ought to helpe, it may ſuffice, that he who hath muſtred vs to his ſeruice, and called vs to a more ſtrict ſincerity and holineſſe of life in his beloued Sonne, hath his Mint alwayes going, and he will giue vs an honeſt pay, if we ſhall truely and vprightly order and demeane our ſelues in our ſeuerall callings.

Two thinges I wiſh the Learned, or thoſe that would be learned therefore to auoyde; Couetize and Sloath: for where we cannot rule our affections, they will rule vs; And yet this is not all, but that then they will be Tyrants ouer vs. By this yet the leſſe deſire ſhall they haue to wrong their Brethren, and the better prouide for their honours, or due reputation otherwayes: A painefull and iuſt hand neuer wanteth comfort.

Nuſquàm enim opera ſine emolumento, nec emolumentum fermè ſine impensâ operâ eſt.

It was well ſaid of one, that God would not haue giuen vs handes to worke, and feete to goe, but that hee intended wee ſhould all ſeeke out for our daily Bread, and that there ſhould bee no excuſe left for the Idle and ſloathfull. And now for this worke which heere I ſpeake of,

which belongeth to the minde, where it applyeth it selfe to the liberall Artes, and what other studies which all Nations hold in the greatest repute, *Diuinity, Physicke*, and the knowledge of the *Lawes*. A greater argument cannot be raised to their glory and worth, then that we yet may behold and the same daily before our eyes, so many persons preferred to the highest honours, and to administer Iustice in publike, who yet haue descended from the meanest and lowest Parentage, a thing which we must thinke that God hath the chiefest hand in, maugre all wretched and shamelesse practises to the contrary.

Sapiens virtuti honorem, haud præmium petit.

But say, that all the world were now set on foraging, or to speake more plainly, say thou now sawest the greater number of men as well learned as vnlearned, and that euery where, to make way to their preferments by vniust or indirect meanes, and so to eate vp the bread of the better disposed, to either of which (it may be) thy Conscience yet lesse inclineth: well yet maist thou know, that regarding vertuous actions, and this for vertues sake; (as well in thy practise as in that of others) thou hast then chosen the better part & which shall not be taken from thee. *Multa virtus præmia, sed nullum habet se ipsâ præstantius.*

Of it I cannot speake to its worth, for it is more heauenly then that the earth or men can comprize its praise; This yet mayst thou daily account of it, that it shall in the end more dignifie thee before God and good men, then what earthly mucke or treasure; and whereto I might adde what honours or titles the world affecteth. *Potitur regno quisquis benè vixerit.*

But here I speake of a Kingdome ouer our selues, and our affections, whereby we are cleansed by little and little of those our earthly fecies or lyes, which spring from our nature, when otherwise lying corrupted in vs, they serue to feed our exorbitant sinnes of Pride, vaine Glory, Auarice, Extortion, and the violence of our kind, which seldome yeeldeth either to Law or yet to Conscience.

Onely, the Wise may now quietly sit by, and note the vanities of this Age, and truely well may they account them no better, when what the world admireth, and are indeed but the excrements euery way of the earth, they doe little concerne their ends or purposes, but that they may well liue without them, or with a meaner competency.

Si vis vacare animo, aut pauper esse oportet, aut pauperi similis.

This was the Philosophers manner (I must tell you) in olde time, howbeit in high esteeme as then in the Courts and Pallaces of their Princes, and Nobles, (and which here I must remember you of, that the Learned should neither thirst after earthly Titles, nor yet feare to be reputed in the ranke or rabble of Beggers) And this loe is now also our Vniuersities measure, the Schollers of the Prophets, though somewhat I grant with the lesse or scanter dishes: For where the most of others (we see) haue now learned to stretch their winges further then is requisite or needfull, hence seeke they though not to clip theirs, yet to keepe

them

them from mounting, that Learning now wanteth that measure which of right therto belongeth.

But if in this weake number thou contentest thy selfe, and taking repose in the delight of thy Studies, shall therein set vp thy rest, that God may and will direct thee in this life, to doe that is good in his eye, he no doubt shall strengthen the faculties of thy minde, and hauing apted them to Christian Discipline, he shall in fine make thee worthy of a greater blessing, & which in his good time he will giue thee. *Erudit nos Deus ad Scientiam, exercet ad timorem, vt coronet ad gloriam.*

And here as I make God the prime and onely Author of Learning, and of all good Artes and Sciences to his glory, let not those therefore that are young, suffer themselues to be so ouer-maistred with Lust and Luxury, or so farre to bee drawne away with the pleasures and vanities of the world, that they can finde no returne againe into Gods Schoole.

If before they could gaine nothing therein but stripes, and this through their weake or dull capacities, or rather throgh their negligence or trewandize, where if they cannot excuse themselues, this grieuance now doth reason better salue vnto them, and Learning beginneth to open her gates wide to their entrance.

The Spring and the yeare, hath now quit it selfe of its sharpe and cold Frosts, and brought on its Flowers and its fruits to a greater maturity, and in more abundance: If any thing be now wanting vnto them in this their more happy or more valid Age, it is through their owne meere negligence, their cowardise and distrust.

Many thinges doe men lust after which are not lawfull, and many thinges againe are lawfull, and held in high esteeme, but many there are that labour not for them: And those are the two maine faultes in our Nature, the one impeaching vs of intemperance, the other of Idlenesse, when on the one side goods ill gotten seldome proue well with the third Heire, nay hardly come they to him. They are not wel gathered, they are worse spent because they come on too timely, or as I might better say, are drawne together by violence, and so cannot continue long. — — — *Quodcunq; profunda*
Traxit auaritia, luxu peiore refundit.

And for the idle and sloathfull, whom my Pen must not forget, because they are no friends to the Muses (Drones yet they will be in the hiue and sucke vp the Honey, which there they finde as before I noted) well of them doth one say, and they can but confesse it to their shame.

Inertis est nescire quod liceat sibi.

Little haue they laboured for, their haruest is thereafter, what now then may wee see of them? Euen this, their hedges therefore and moundes are broken downe, and their Barnes are empty.

Those two vices then (are the two extreames whereinto our base and debauched

bauched Nature ſtill draweth vs) would wiſedome learne her Children euen in the firſt of times, or when we haue a feeling of our amiſſe, then to ſhake them off; an honeſt gaine (no queſtion) might ariſe where it is in the feare of God, and that with diligence ſought for.

Moſt aptly doth one compare good Diſcipline in youth to good ſeed, which ſay it be well ſowne on a ground that is well ſeazoned, and apt to receiue it, what might let, but that it might well and happely preſage its expected harueſt? But ſay it now might miſſe to proue or make ſhew as in other grounds, or as in other yeares we haue noted, yet no good Husbandman we ſee doth therefore giue ouer his Tillage, or deſpaire of that he looketh for, vntill the laſt of times.

Deeſſe enim aliquando fortuna poteſt forti,
Imbelli autem ſemper vult.

Nay Olde age herein can hardly make its excuſe, but that time may yet friend them, that they no longer deſiſt: Many thinges haue they both in the flower of their youth, and ſithence, applyed both their ſtrengths and their wits vpon, whereof yet they haue deeply and vnfainedly repented themſelues; But of nothing more they may, then of the loſſe and abuſe of their paſſed time, and where as a whip to ſcourge them withall, they finde time euermore wanting and ſcanting to recouer or to redeeme time.

The morning which is tearmed *Amica Muſis*, is the beſt part of the day to trauell in, but we then finde many lets before we ſet out. At noone-tide the Sunne is too hot to make ouer great haſte. And at night we commonly waxe drowſie, the bones would haue reſt, though neither they nor the artiers haue laboured.

Loe this is the caſe of the moſt, and we finde it notcht vpon the talley of our life, euen from our Infancy vpwards. A long journey we are to goe, and who is not careleſſe thereof? Shall I ſay then what we finde? Children we ſee are negligent and reckles, and they riſe not but as they are called vpon and enforced, Young men and who ſhould be more willing, are wanton and laſciuious, they get the bit in the teeth, they will not be reyned, and Olde men that ſhould haue more wit are weake and weyward, and looke what way they take they will not be reduced. Of them therefore doth one well ſay:

Peccata Iuuenum prædicantur in quale vbi notatur diſpoſitio, peccata ſenum prædicantur in quid vbi notatur habitus.

Here then were a good leſſon for vs to learne and obſerue, which the Learned *Seneca* long ſithence hath aduiſed vs of, and well might it be read to vs in our firſt yeares, and ſo impreſſed in vs, that there might be ſome hope of vs in our after Age.

Omnia aliena ſunt, tempus tantùm noſtrum eſt, quod ne gratus quidem poteſt reddere.

Onely

Onely in the Olde mans caſe (whom now I no leſſe ſeeke to draw along with vs) this muſt not be forgotten, for Death may ouertake the Young, but with the Olde it lyeth at the doore like an Officer of the Fleet, it will not away but it will haue its Charge with it. Nay it hath now their feete in Gyeues, or their handes manacled, there is no further flitting, or to ſpeake more plainely one foote they haue in the Graue already.

Hence may we heare many of them to complaine, and that ſeriouſly of their paſſed yeares, as if they could wiſh themſelues for Learning ſake young againe. And to ſpeake truely, it is a pious and Chriſtian duty which they now owe to the younger, that thus they ſhould complaine in their preſence and hearing, leaſt the Ship wherein they may ſee them, and doe know them to be more violently carried, doe alſo ſtrike againſt the like rockes and ſhelues of danger, which they haue paſſed, though yet not ſafely.

But this yet is not all that on their part is requiſite, the fooliſh they repent themſelues as well as the wiſe; but let ſuch alſo thus doing, ſeeke to redeeme what time they may herein, for this ought to be the end and fruit of ſuch their repentance: Elſe as they had grieued in vaine, ſo may they be eſteemed more vaine, for that they ſeeke not to free themſelues of the cauſe of ſuch griefe, as alſo leaue of to proſequute that they deſire.

Optimus eſt portus pœnitenti mutatio conſilij.

They are the wordes of the *Romaine* Orator, and ſince I haue cited them I will alſo Engliſh them: The beſt Hauen (ſaith he) for a man to put vp his reſt in, when he hath beene toſſed as a Ship at Sea with the ſtormes and billowes of thoſe vices and errors, which awaite on this life, & which we haue ſucked from our Mothers breſts, is to turne ouer a new leafe; and there to begin to amend, where we haue left to be faulty. *In via Virtutis non progredi eſt regredi.*

Let them not now then put off that ſo concerneth them to a further time, for this it may bee, hath beene too long their fault, which now is an vlcer in their fleſh, and would then ſoone become a Canker. Let them not now I ſay with-draw themſelues, leaſt they giue vs cauſe to Iudge of them, as then we ſhall, that their wits are taken away with their ſtrengths.

This yet will they not graunt, neither doe wee in euery reſpect ſo finde it, for why? Wiſe they are enough, and therewithall no leſſe diligent, to gather wealth, to keepe it and to holde it, and why then ſhould they not be as willing and earneſt to ſeeke after Knowledge, which would as a good friend remaine by them, when their wealth and liuelihood, and what other pleaſures of this world, ſhall and muſt paſſe from them and they from it?

That the world noteth their Couetize, or this wee condemne, this can they heare without a bluſhing face, becauſe the world preſents it ſelfe before them masked, neither doe they ſee their errour.

Sæpius auaritia ſui Studioſis ſpecie frugalitatis imponit.

But

But caſt we this in their teeth, by reaſon of their ſo long deſiſtance and delay, in that which they ſhould more affect and follow.

Turpis & ridiculoſa res eſt elementarius Senex.

An olde man to proue a Child, or to be no better furniſhed with knowledge then one of that Age, this to be applyed vnto them and to their ſhame, would touch the quicke, & put them into a frowne becauſe they would be yet thought wiſe though they are not: But their care ought to be, as they would be eſteemed. A vanity it is to ſeeke to deceiue others, but more to deceiue our ſelues. Old age in this ſhould be plaine & ſimple, and not counterfeit, as one well ſaith of it. *Canicies tum venerabilis, quando ea gerit quæ Caniciem decent.*

This if now they will not attempt to doe, or if cuſtome of that they otherwiſe doe is now predominant in them, it is not the hoare-head, nor yet the wrinkled brow, that can beare out the burden of their credit or eſtimation.

Howbeit in this might they eaſily make an amends to the world, when true it is, that we doe baſely eſteeme of thoſe that being olde doe herein bewray their follies, that they make neither vſe of their will nor of their wits: But where yet they ſhall be deſirous to know, and ſhall ſeeke after that which more becommeth their age, this want or blemiſh which I before ſpake of, cannot be thought ſo great a diſperagement vnto them.

Learning is a glory to young men, but it draweth a reuerence and honour to the Aged, becauſe they better skill to make good vſe of it, and where againe their power and authority may better ſerue thereto, although they attaine to a farre leſſe meaſure thereof then others. A ſufficient honour it is to the young to be called to their Counſels, who when they haue ſaid what they can, they finde then that approued that they had before often read.

— — — Non omnia grandior ætas.
Quæ fugiamus habet, Seris venit vſus ab annis.

In a word ſpeake we of all Ages, as they ſhould be ordered or gouerned in their degrees, what then might we ſay leſſe of them, then that Children are the hopes of the Common-wealth, and well might that voyce become them, *Nos erimus.* We alſo ſhall one day be guides to our poſterities; Young-men are the ſtrength of the Common-wealth, but Old-men are the ornament thereof.

But alas, haſt thou put off thoſe thy prime labours vnto this thy olde Age? and doth Nature now begin to faile thee? Be not deceiued, where the body weakeneth, the minde groweth into ſtrength and vigor. And who knoweth in his Age, but that he may yet ſee many honorable dayes betweene it & death? Or who is it that would willingly goe into his Graue with indignity?

To few men it is giuen to excell in any one kinde, but this to endeauour, or to ſeeke further to aſpire (as was noted in *Caius Cæſar*, a ſweetneſſe in his Oratory, and in his Warlike ſtratagems a ſharpe and ready dexterity) this euermore ſtandeth with the duty of a good man, when Wiſedome and knowledge they ſeldome

dome burthen vs, they neuer shame vs. We may be a shame vnto them, and no lesse to our selues, if we seeke to ascend into their Theaters without desert.

Wisedome and Knowledge the two Cognizances or Bases of a perfect and well resolued minde: True it is, they are not euery mans study: what may we then hereof conclude, but that of all men the rude & ignorant are no wayes excusable, to whom yet God hath giuen the meanes therto as to others, and which was also their talent, howsoeuer they haue neglected or hid it? To them hath he also giuen the faculties of reason and vnderstanding in that measure, that no man can blame any other but himselfe in this matter. No man is borne an Artist, to this then must he adde his owne industry, if by this he may better that which he findeth in himselfe. *Natura gignit dociles ad Virtutem, non doctos.*

Art thou not Learned? yet if this thou mayst be, most vngratefull shalt thou shew thy selfe vnto thy kinde, and to thy selfe, not so to be: True it is, that to the high mount of the Sciences Humaine and Diuine, no man commeth but by the ayde of the Muses, but to those must men resort in the first of time, and being come, they must also make the most of their time: For of Cloath that we know before hand will shrinke, who would not take care to the measure?

And this now may much concerne thee aboue others, if before thou hast beene hereof careless: If others thou see to creepe, thou must goe, if to goe, thou must runne, yea and the more thou must endeauour as thy power is lesse. Yea and this also concerneth euery Age, although they meet with many a sharp shower, and their fruit they see nipped in the bud before it bloome. The Poet aduiseth vs of it, and calleth vs thereto in our earely dayes, that we forget not our selues, but chiefly that we finde no voluntary lets in the way.

Qui cupit optatam cursu contingere metam,
Multa tulit, fecitq; puer, sudauit, & alsit,
Abstinuit vino & venere.

Such doe the Muses entertaine more louingly, & those doe they reward more liberally, where true Iustice is conserued: Howbeit this may be the comfort of those, who cannot so highly deserue, or howsoeuer they haue hitherto found themselues hindred in the way, that the doores of the Muses doe still lye open, & that they neuer disdain ỹ later Comer, not willingly would bar him of his due salary.

Si primum locum tenere non possit, honestũ erit in secundis, aut tertijs consistere.

In matters of great import, the meanest Office is not without its honour and reputation, as well did that Princely Prophet desire to haue bin a doore-keeper in Gods Mysteries and to his Glory, where yet he was more highly aduanced: And this must we also propose euermore to our selues, that the end of our Studies may be to the honour or pleasure of the chiefe Author or Donor, as water which by the exhalation of the Sun hath its Circumflexion to vs from the Sea, the flouds they send it thither againe, and this whiles they doe, we see they are neuer scanted.

This care yet that it toucheth not the Ignorant, there is some reason for it, the motiue or cause which should thereto induce them, is more heauenly, of which being lesse capeable, the Sun with its radiant splendor offendeth them, and liue here they doe amongst men as the Owle in the euening amongst other Birds, whose presence they shun, but where they may by wrong and oppression make their like prey.

Without Learning and Discipline, the old *Seneca* compareth a man to a dead body, and where he could tell vs, that amongst the Trees, it is no better then a trunke or rotten stocke, that growing to its height and ouer-topping the weaker Plants, will now be idle and fruidesse: And such a man it seemeth though he liue in his manner more eminent, may yet be thought to carry his Graue about with him. *Otium sine Literis est hominis viui Sepultura.*

Here might much be spoken, and it might be not altogether needlesse, euen to many of those, whom the Muses haue (not without their former merites) preferred in their times to the highest honours: Vertue must be still in action, as are the Spheares and Planets in their Orbes, which neuer are idle. *Hic honos est onus*, this honour which I speake of, is not without an heauy burthen. Great titles beare with them a great & weighty Charge, many eyes (they may see) are now cast on them, and many againe depend on them. Would those therefore, if not to satisfie their hopes, yet for their owne good and which is more peculiar vnto them, as now they know much, so also practise the same in their life & conuersation; *Scire enim in Virtutibus parum aut nihil est, vti verò & exercere, hoc præcipuum, vel certè totum est.*

Or which is the true end of wisdome & knowledge, and which may well sort with their Age, would they now seeke out of their loue to winne many vnto God, which yet they cannot doe vnlesse being now raised vnto great wealth and honour, they will in fine sit downe with content; *Ingenuorum hominum est, cùm fortunâ vtantur secundissimâ, tum maximè modestiâ studere.*

Would they (I say) and that with a free, Religious, and Christian disposition, as they haue met themselues with more fauourable Patrons, whereby their liuings in the Ministery are doubled and tripled vnto them (a thing which I enuy not, but wish their good) so let the hand of their Liberality stretch it selfe foorth to the Comfort in like of the younger Sproutes, who seeke no lesse to beautifie the Garden of this our Christian Common-wealth; and who it may be doe helpe to performe that is due by others lesse attendant, though seruing at the Altar like poore Mercenaries at a light pay: Then might we soone see the time answerable to that of the *Romaine* State, wherein it once was said and appeared true: *Florente republicâ florent etiam Studia Literarum.*

This could the Citie of *Rome* sometimes vaunt of, whiles it was in emulation with the Citie of *Athens*, though now through ignorance of the Truth, or which

is

is more, through the malice it beareth vnto the Truth, together with the shamelesse Superstition & Idolatry there vsed, it is now become as a loathsome Cage of foule Birds, ready to annoy, corrupt, and poyson the whole world, that well doth one say of it. *Roma caput sceleris, nunc iactura pudoris,*
Exilium fidei Luxuriaq; parens.

But my Speeches were of those former Heroicall dayes, wherein the *Curij*, the *Coruncani*, the *Decij*, *Horatij*, *Metelli*, & the worthy *Scipios* liued, and whom then followed the Wise *Cato*, that rare Commander and Censor of his Age, of whom we reade, that in his later yeares, and this for the good of his Common-wealth, more then any priuate profit, he gaue himselfe to learne the *Greeke* Tongue: He grieued not although hee was now become an olde Father to begin new Studies, and to act againe a Childes part; But now could he reioyce of the profit he made of his Studies, such as then serued to adorne his hoare haires more then of all the Lawrels he had gained in Youth: I would I might heare our Old men say as he then did: *Indiès Senescens multa disco.*

The worthy fame of this man I commend to the Aged, and the like ardency towards Learning I wish them to entertaine, and this much the rather, for that as he hath been euer sithence cited for a daily President of this his diligence and study euery way, that they doe likewise in this striue to shew themselues good Mirrours to their Posterity. And so might that Motto of *Apelles* well beseeme them to their death. *Nulla Dies sine Lineâ.*

Let here no day be spent, but that we may holde some honest account of it, and is a token indeed that the Lord hath placed his feare in vs; A thing which if it shal be good that I warne Old men of, then well it may be behouefull for them that would be Old, for whose benefit it is, that I haue thus farre roued.

For those therefore, the Young I meane, or for the inferiour Ages who are to follow them, or what others of the Learned holding themselues in so good and so laudable a course, they shall doe well to take opportunity at her first entrance, which shall then be to their praise and glory: But to this must they then haue a farre more regard then to a common duty:

Non tantùm Præsentis, sed Vigilantis est Occasionem obseruare properantem.

But I will draw in my sayles, that my Speeches passe no further then my intended limites, Let me therefore tell those that are Young, what they shall one day finde, and what againe they will tell those, that shall come after them.

Many things belong to this our life, and many things aboue our necessity we receiue of the Lord the Author thereof, but we liue on the waste, which causeth our want in the generall, but of all things (let me once more aduice you) we are more prodigall of our time, and this is the misery thereof, that this (as before I said) we least respect; when hereto yet the Counsell or caueat of *Theophrastus* would still be as a Bell in our eare, though better obserued by all other Creatures then by Man. *Temporis dispendio nullus sumptus pretiosior.*

The Author his Counsell, &c.

This is a Iewell which no man knoweth, but at his passing by weeping Crosse, and where yet he may better speake of it then make any vse of it: Of this then ought all men to haue care, but a most comely Vertue it is in Young men, who then might finde themselues to be *Musarum delicias*, the Muses dearlings, or the glory of the Age wherein they liue.

By this should not their ignorance in the *Latine* tongue (or what other Tongues might concerne them for Conuerse, or for their priuate or publike businesse or occasions) be any blemish at all vnto them, when it should be required of them, to shew themselues meete for a more worthy Lawrell; when for Learning yet it might suffice, that it serneth of it selfe to adorne & beautifie all Ages, and Degrees.

Format effrænos Iuuenes Minerua,
Sobrios redditq; Senes, Codrosq;
Ditat, & Diti decus est, politq;
Stemmate claro.

Author ad Libellum.

CVrre festinans Patrias per oras
In manus vulgi (Liber O miselle)
Neù time vespas, feriant quæ acutâ
Cuspide frontem.
Omnibus nusquàm placuere Homeri,
Nec quidèm Flacci celebres Camanæ,
Quo minùs mirum, tibi si petenti
Gratia desit.
Sunt tamèn multi quibus ista prosint,
Ista quæ crassâ dedimus Mineruâ:
Hos adi, Doctos tibi iunge solos
Quos venerere.
Si tuis cæptis faueant benignè,
Gratior cunctis fueris, repellens
Otia, & cæcas remouens tenebras,
Barbariemq;

FINIS.

LONDON.
These are to be solde at *M. Lawes* Shop in *Pauls* Church-yard, neere Saint *Augustines* Gate, at the Signe of the Foxe.

hunc librum [illegible] 20 [illegible] 38
[illegible] oxon:

A PERFECT SVRVEY OF THE ENGLISH TONGVE,

TAKEN ACCORDING TO THE VSE AND ANALOGIE of the LATINE.

And ſerueth for the more plaine expoſition of the Grammaticall Rules and Precepts, collected by LILLIE, and for the more certaine Tranſlation of the *Engliſh* tongue into *Latine*.

Together with ſundry good demonſtrations, by way of Sentences in either tongue.

Written and collected by *Io: Hewes*, Maſter of Arts.

Principijs cognitis, multo facilius extrema intelligentur.
Cic. *pro* Cluentio:

LONDON.
Printed by *Edw: All-de*, for *William Garret*.
1624.

BIBLIOTHECA BODLEIANA

TO THE RIGHT REVEREND FATHER IN GOD, GEORGE BY THE Diuine prouidence, Biſhop of LONDON.

AS it happeneth to the skilfull Gardener, when hee hath committed his Seedes and Plants to the Earth, that ſtill as the ſame begin to ſpring vp to open ſhew, ſo faſt againe doth his labour and toyle increaſe vpon his hands: So fareth it (Right Reuerend good Lord) with the like poore and vnreſpected, yet neceſſary ſtate of Schooling and managing of Youth, that all the labours of the Teacher, are little enough to order, poliſh and refine, that once hee hath taken in hand to performe and execute.

Many Gardeners hath this Land had, and now hath at

this inſtant, (thankes bee vnto the Lord) and as their hands are now full of worke, ſo would I (as my ſmall Mite may bee accepted) ſhew my ſelfe in dutie preſt to help, or in ſome part to further their godly induſtry.

Some ſeedes or plants haue I alſo by no leſſe tedious ſearch in my time collected, and ſuch as to the younger or weaker Students ſhall not be vngratefull; for well I know their proofe in more barren plots.

Thoſe, as I wiſh them ſome place within the Garden of this our Cõmon-wealth, and whereof your Lordſhip holdeth in part a moſt reſpectiue & vigilant eye; ſo haue I made bold firſt to ſubiect them to your onely cenſure & defence.

And though to your wiſedome now in farre greater affaires and deſignes imployed (I confeſſe) they ſhall not be worthy the note, yet if the ſame (as in your wonted and great clemency to others) ſhall vouchſafe them the meaneſt fauour or applauſe, I doubt not, but that you ſhall thereby incite many and diuers, to ſeeke and finde herein, what may, and that moſt neceſsarily import them, and the common ſtate, whereof they are particular members.

And as it behoooueth herein euery man for his part to be a Labourer, ſo I beſeech the Lord, that what we ſowe, plant or water, in a godly zeale, hee will giue vs an ample increaſe thereof to his glory, and preſerue your Lordſhip with a long and happie life, to the good of the Church, and the comfort of all true and vpright hearts in the ſame.

Your Lordſhips moſt deuoted:

IO: HEVVES.

In Authoris Encomion.

QVantum ſubſidium, Labyrinthum intrare paranti
Præbuit inſido Creſſa puella viro,
Tantam inter curuos flexus, cæcoſq́, receſſus
Romanæ linguæ, præbet HVISVS *opem.*
Hunc tibi perpetuò cupias Comitemq́, Ducemq́;
Hic ſemper cymbæ ſit Cynoſura tuæ.

W. SVVIFT, Briſtolienſis.

GRammaticos paucos, per multos Grammaticaſtros,
Aſt magis immites ſecula noſtra ferunt.
De re Grammaticâ ſupereſt ſeges ampla librorum,
Præ reliquis liber hic Phillida ſolus habet.
Noſtrates faculi methodo notâq́, loquelâ
Quippe docet, duros enucleatq́, griphos:
Vrgè tibi (Lector) ſi quid dulcedinis hauris,
Authoris dicas molliter oſſa cubent.

H. PRICHARD.

ESt aliis alius Callis, quo ſcandere Collem
Parnaſſi ſatagunt, Pieridumq́, Scholas:
Indicat HEVVES *facilem, quem plurimus extudit vſu*
Callem ad Pegaſidas, quo Duce, carpe viam.
Inuiâ doctrinæ nulla eſt via; dummodò metam
Contingas, palmam, quâ potes arte, petas.

THO: HEINES.

QVæ ſunt Authoris magno producta labore,
Exiguo ſumptu (Candide lector) habe.
Candida quippè tibi liber hic documenta propinat,
Candida ſunt, quoniam Candidus Author erat.
Hunc tibi quære librum, ſi vis conclaue videre
Grammaticæ, voti (quò Duce) compos eris.

THO: DOBS.

Qvi natus Spartam, Spartam non propagat illam,
Hunc ego non hominem sed reor esse feram.
At tu non abdis cæcâ tellure talentum,
Quod tibi munificâ dat Deus ipse manu.
Perge Senex venerande, Senex suauissime, perge,
Angliacum Latio rore rigare solum.

R. HAMBIE.

Ad Authorem Τετράστιχον.

ARtibus ornatur Doctrina, ornantur & artes
Grammaticâ, studio est illa polita tuo.
Quid tibi nunc referam hanc qui illustraueris artem?
Grammaticorum sis tu decus, atq; pater.

IO: BRADSHAVV.

In Authoris operisque laudem Δίστιχον.

SVfficit hoc laudis, liber hic clarescet in æuum,
Nec minùs Authoris fama perennis erit.

DANIEL BAYNHAM.

W. L̃AVINGTON *of the Mid. Temple,* London *Gent: to the Reader.*

THe *Tongue* and *Penne*, the heralds of the *Heart*,
By *Reason* yeeld, that *Nature* doth deny:
Yet *Tongue* and *Penne* and *Reason* learne of *Art*,
When *Natures* wants they best would beautifie:
All those in one, loe heere a *Sympathy*.
Where, say the *Author* shall preuent thy paine,
Accept his *Loue*, and giue him *thankes* againe.

To

To all Teachers of the Art of Grammar in the Latine tongue, and to what other his louing Countrey-men and Friends, who are deſirous to finde a more eaſie and ſpeedie way thereto:

Io: Hevves *wiſheth all Happineſſe to their good and laudable Endeauors.*

Entle Reader, if thou haſt beene long conuerſant in the Art of Grammar to the vſe of the Latine tongue, I ſhall not heere ſeeke to inſtruct thee for thine owne part; for then I know thou doeſt not relie ſo much on the Rules and Poſitures of Grammar, as vpon thy daily readings and authorities therein to ſuch end grounded. And to ſay the truth, thy meane diligence ſo imployed (were thou but meanely practiſed that way) might ſoone farre exceed all, that I ſhall or may heere deliuer by way of Precept or otherwiſe; for I giue thee but a ſhadow of the body, whileſt thou now apprehendeſt the ſubſtance:

Vſus frequens omnium Magiſtrorum facilè præcepta ſuperat:

But if thou ſhalt as out of thy kinde loue and patience, determine to inſtruct others that are ignorant therein, then doe I know, that thou ſhalt haue need, or at leaſt ſee cauſe to make ſometimes way to thy Pupill thereto, by thoſe things that are more familiar or better knowne vnto him.

And this I haue alſo found to haue beene an vſuall thing in our Schooles at firſt, as well publike as priuate, although of ſome too ſoone poſted ouer, and the ſame there againe ſo long time after neglected, vntill through want thereof, the labour both of Maſter and Scholler hath beene like that of thoſe that build on ſandie or infirme ground, which euery guſt of winde threatning its ruine, the leaſt ſhower of rayne doth eaſily waſh away and demoliſh.

Heere ſpeake wee of a Building, and which requireth both Art and labour: but this which heere I treate of, requireth greater patience then men would ſuppoſe that know it not, becauſe our younger Children, or who firſt doe enter

ter the liſts of this Art, doe hardly learne any point thereof to any perfection, that is not demonſtrated to them a thouſand times.

Howbeit many their Tutors wee may ſee, whether to auoyde this tediouſneſſe or no, I will not ſay, but this wee finde, that they giue them now ouerſoone to learne their precepts of Art onely in the Latine tongue, which are then a long time after more tedious vnto them, then the reading of any Latine Author, which would be both a while ſpared, vntill they were made meete for both.

Herein I know doe ſome Schollers yet ſhew themſelues more ingenious, and docible then others; howbeit to ſeeke to learne that which is difficult by that which is more difficult, or as we may ſay, *Obſcurum per obſcurius*, is found in fine but a double labour: in which reſpect it ſhall litle make againſt me in the ſpeciall, that it hath beene an ancient cuſtome, or the manner of the moſt Learned, in caſe a better cuſtome or practiſe in this their firſt entrance might any wayes be found out.

Bona conſuetudo excutere debet, quod mala introduxit.

By this I grant, which hath beene the more common vſe of Teachers in this facultie, haue many young Schollers beene drawne to will and endeauour their beſt, and yet further (notwithſtanding their ſo hard beginnings) diuers we haue ſeene to haue in a ſhort time attayned to the vnderſtanding of their Latine Author, or what they haue heard in Latine ſpoken vnto them: Onely in this might we yet note their imperfection, that being required to tranſlate the ſame backward, which they had from the Latine words ſo conceiued, I meane from Engliſh againe into Latine, this they no wayes could in any certaine manner.

Yea, and now it followeth, which more is, that vpon any light diſuſe made of this their former exerciſe (which falleth out yet to many by ſickneſſe or want of their due maintenance thereto) ſo ſoone doe they forget or forgoe that they had ſo before learned or conceiued: And the reaſon is, for that the ſmall treaſury of their memory therein, had depended then more vpon their tongues end, then vpon any certaine or ſolid iudgement.

And this I finde to grow by many accidents or cauſes, which hinder at firſt the younger ſort; and this not the leaſt, namely their defect as then in the right knowledge or cenſure of their owne Mother tongue, in regard it holdeth a great difference in it ſelfe from the dialect of the Latines.

Of this might many Inſtances be giuen, In the vſe firſt of the parts of Speech; ſecondly, of the Modes and Tenſes of Verbes; and laſtly, in that of the Caſes of the Subſtantiues, Perſons & Relatiues, which haue a certaine dependancy with the Latines from their former Verbes or Prepoſitions, or what other cauſes in the ſeuerall Speeches occurring: All which are to be ſeriouſly obſerued in their times and places; The Latines for this, much relying vpon the termination

of

of their wordes, which then maketh the difference, and giueth a light vnto the Reader the more, as it is a thing well wrought and poliſhed to his hands, the Engliſh not ſo.

But in this I note alſo, a great cauſe of errour of ſuch our younglings thereto, that many Teachers (where yet I would no wayes depraue thoſe that well deſerue) haue farre more regard, that their Pupils learne much without the Booke (a thing which they know, will well content their Parents) then that they make any good or profitable vſe of that they doe learne: And yet this in many ſuch Teachers I ſhould hardly diſcommend, when their ſalarie being ſmall, they doe or muſt oppreſſe themſelues with the greater multitude.

But in this caſe I know it will bee ſaid, that this point of their induſtrie conduceth much to the Schollers future good, namely for his better knowledge and memory of his particular words in Latine: which well I might grant it ſo, but this ſerueth litle to the due compoſition or ſtructure of ſuch wordes, which yet is the chiefe end of our Rules and Poſitures:

For why? It ſhall therein bee now as a thing more neceſſary, that the Shoolemaſter doe at firſt furniſh his Scholler, as well for the judgement part, as for his memory and ſtore of wordes, or much rather of the two; And this wee no leſſe finde to be euermore the beſt helpe for memory, or for the continuance thereof, and is the chiefe key of this worke:

Omnis praxis ſine præuiâ theoriâ imperfecta & incerta eſt.

And hereto might I deliuer the errour of many, who are more ſharpe and violent in their teaching, which might yet well ſort (I grant) with our nimble and pregnant wits, where they are notwithſtanding more careleſſe and negligent in their Exerciſes, and when truſting thereby to their memories, they bee worſe imployed.

But this ſharpe courſe taken with weaker wits in their repetitions, where they giue yet good tokens of their will and diligence, might giue vs to note, that ſuch Maſters haue now forgotten their owne debilities when they were Children:

Or it may bee, that being then of a more quicke wit and capacitie (as their yeares alſo might had better helped thereto) they now expect the like of others without difference, and which not performed by them, they fall anon into choller not hauing as yet learned to maiſter their paſſions, and is a thing more proper to quicke wits.

But by this they may be ſeene to make good Schollers, I grant of ſome, but herein doe they wrong thoſe that haue leaſt parts or helpes of nature in them, as by whom (eſpecially ſo doing) neither can the Tutor gaine any great credit, nor they by him any profit.

Ars omnis inutilis est eis, quibus desunt principia naturæ.

Others yet there are of greater parts committed to them, who being not yet throughly seasoned, or encouraged to their labours, when now they finde more expected of them then they can performe, or the same with a more seuere countenance or sharpe hand exacted, doe soone leaue of, where they begin, holding it sufficient for themselues to Write, and cast Accompts, which then come on with more ease and fewer stripes.

Those yet wee afterward may see, doe commonly vpon a small depth of booke learning, or by better experience made in the world, proue themselues the wiser men, whiles the greater number of our sharpe hot-spurres or ready-braines in that age, proue afterwards either fickle or brittle, as who resemble the winde which is seldome found stayed, or our Summer fruit, which is not long lasting; And which caused the Orator to say of them more generally, all which (it may be) hee had in his time well noted.

Non potest esse succus diuturnus in eo, quod nimis celeriter est maturitatem assequutum.

And to this I might adde, that a sharpe and seuere Schoolemaster, and a timerous and heartlesse Scholler, seldome sort well together; when indeed such a one requireth not onely a gentle and fauourable hand, but that patience in the Master which before I spake of, otherwise should hee wrong himselfe as well as his Pupill.

But such of either sort doe all Ages bring foorth, and therefore let this bee a glasse to the Master (if the wiser of the two hee be) where hee may note the errour by others, if not in himselfe, or the better content himselfe with that he findeth in his Scholler.

Quò quisq; solertior & ingeniosior, hoc docet iracundiùs & laborioſiùs.

Which then obserued by the Scholler, when by no meanes hee can gaine his Masters loue, it doth much in time alter and transport his affections, as that then abating his desire to Learning, or casting him into a kinde of feare or stupiditie, hee proueth euery day of lesse hopes then others.

Obest plerunq; iis qui discere volunt authoritas eorum qui docent.

But leauing each Schoolmaster to his charge, for it was not my intent to cast my sickle into his harueſt, but to commend vnto him some short notes to ease his labour, in case hee be troubled with Schollers on their part lesse docible, or of more weake capacitie; to them let me now addresse my speeches, who are out of his charge.

And of those haue we knowne many, who when they haue in part, or in the whole forgotten their Principles of Grammar, doe after many yeares feele the want

want thereof, howbeit for that they are more ſeriouſly imployed in other matters to them more important, whereby they cannot turne ouer or peruſe the whole Catalogue of them, as they are deliuered by *Lilly*, and thereby reduce them againe to memorie, they ſoone faint in their deſire, or make ſmall profits thereof.

For their ſakes therefore, and for that Maſter *Roger Aſcham*, a man that hath well deſerued of the Muſes, hath long ſithence in his *Schoolemaſter*, wiſhed the like on ſome mans part or others to bee done; I haue drawne thoſe Rules of Grammar into ſhort briefes, which preſenting themſelues as in a Glaſſe, or as wee might ſay; *Sub vno obtutu*, vnder one and the ſame eye vnto them, they may take good notice of them, and ſo make them for euer their owne; where that of the Poet might ſeeme ſomewhat to excuſe me, in caſe it leſſe contenteth:

Quicquid præcipies eſto breuis, vt citò dicta
Percipiant animi dociles, teneantq́ fideles.

In thoſe alſo, or together with them, haue I heere made an exact Suruey (as the time hath yeelded me) of the *Engliſh* Tongue, as the ſame may for the vſe of all the parts of Speech in Compoſition beſt conduce or accord with the *Latines*; and ſo haue I made as a *poſteriori* the Engliſh tongue for thoſe that are Engliſh, the firſt ground-worke to the Latine.

And heere amongſt all other points of difference, this is not the leaſt, that the Engliſh Tongue dependeth vpon many wordes, which the Latine Dialect doth not expreſſe at all, and which for this cauſe in all my Briefes or Tables following, I haue tearmed them *Signes*, as which demonſtrate the vſe of the following wordes, and this alſo in regard of the Latine tongue, which without them cannot bee tranſlated into our vulgar.

Thoſe wee finde doe yet ſeeme at firſt to the weaker Scholler, as neceſſarily to bee tranſlated word for word into Latine, as the reſt: and indeed ſo are many of them in their times (a thing which wee haue not omitted to note downe, by way of Exception) when for want of the due knowledge of their vſe, many an hard ſtroke is made at old *Priſcians* head vnawares.

To ſtrengthen alſo this part of the Theorie, I haue hereto annexed diuers Examples, whereby hee may learne to expreſſe againe thoſe Particles or Signes from the Latine into Engliſh in their due places, which otherwiſe not attended, ſmall profit ſhall hee make as wee ſaid of his readings, although hee may know the ſignification of euery word neuer ſo perfectly.

But the ſecond vſe of our Examples is more generall, namely to ſhew the vſe of ſuch Rules as wee ſhall collect, wherein I ſeeme not much to differ from the opinion of *Manutius*.

Per varios vſus artem experientia fecit,
Exemplo monſtrante viam.

If I ſhall be therein too skant, you ſhall finde a greater Copie in that Booke which paſſeth vnder the name of *Ianua Linguarum*, though thoſe onely haue I hereto choſen, which are more plaine and familiar.

Neither ſhall I thoſe leſſe comend to your obſeruation, for the better direction alſo of your affaires in this life, who if yee are aged, the better ſhall yee eſteeme of them, as they are the ſayings of the Ancient: A thing which it ſeemeth *Alphonſus* King of *Aragon* made good vſe of, when noting the manner of Flatterers in his Court, hee ſaid, that the Dead miniſtred to him the beſt Counſell.

Mortui optimi conſiliarij.

And herein hee ſaid truth, for good Bookes are like the Conſcience, bolde they are in their Oratorie, they will ſpare no offender, of what degree ſoeuer.

Or in caſe yee be young, the more it ſhall ſtand you in hand to ſeeke and accept of Counſell: And this I ſay, for that youth reſembleth the Vine, whoſe branches being weake and ſtill ſprouting out, muſt therefore be held vp with many props and ſtayes; and therefore doth our Chriſtian Poet well aduiſe them, as noting their ſafetie thereon depending.

Res eſt conſilijs ſecura fidelibus vti.

Howbeit in ſeeking their good, I could wiſh them not herewith onely to ſtay, or to relye only on theſe my weake labours, which ſhall helpe but in part; As if it ſufficed them to imitate thoſe Dogges that lap heere and there vpon the brinke of the Riuer of *Nilus*, and ſo to bee gone; but that they ſo hold on their courſe, that admiring thoſe ſhort Speeches heere related, they may ſeeke Counſell at full of the prime Authors themſelues.

Gratius ex ipſo fonte bibuntur aquæ.

And this ſhall they ſoone approue with me, when euery dayes labour ſhall adde vnto their worth: neither ſhall it be otherwayes with them, then with thoſe young married Couples, who liue the firſt yeare, and it may be a long time after, vpon their Parents and Friends bountie, but euermore doe they hold that more ſweet and pleaſant by farre, which they gaine of themſelues by their owne ſweat and labour.

What ſpeeches of the *Latines* in thoſe their readings eſpecially of the Poets, they ſhall finde to bee more knottie, or meerely Figuratiue, as giuing one Speech for another, one Moode, Tenſe, Perſon, Caſe, Gender or Number for another, a thing yet frequent in Authors; to thoſe they ſhall finde the more direct and eaſie paſſage hereafter, eſpecially, where their Tutors, or what other of the Learned ſhall giue them an helping hand thereto.

Vntill

Vntill which time I leaue to passe herein further, then what seemeth best to concerne the first rudiments, commending these my Labours to those aboue the rest, who shall apply them to their best good, or shall take them in as good part, as I haue out of my deerest loue intended them:

Yours in the Lord,

IO: HEVVES.

Non tam præclarum est scire Latinè, quàm turpe nescire.

A Briefe note of the parts of Speech according to the English.

1 All *Names* are ——— } *Declined.*
2 (*A*) and (*the*) are signes of } Noune Substantiues.
3 All wordes ioyned or which may ioyne with *man* or *thing*, are — Adiectiues.
4 Who, which, whom, whose, what, whatsoeuer, ——— } Relatiues.
5 (That) for (which) *and commeth then next before a Verbe*, are—
6 I, thou, hee, Singular: wee, you, they, Plurall: are ——— Persons.
7 (*To*) is a signe of ——— A Verbe Actiue.

Exceptions.
8 (*To*)&c. next after ——— { Any Substantiue of thinges *materiall*, as Gold, Siluer, Iron, Wood, &c. / Any of these Adiectiues, Apt, ready, slow, *Aptus, paratus, tardus, &c.* / Any of these Verbes, to exhort, to incite to preuaile, *Hortor, in cito, valet, &c.* } is a signe of the — Gerund in (*dum*) or Participle in (*dus*) with (*ad*) or yee may change your speech by (*that*) or (*which.*)

9 (*To*)&c. next after { Any Substantiue of thinges *not materiall*, as Time, cause, occasion, power, &c. / Any of these Adiectiues, desirous, skilfull, ignorant, *Cupidus, peritus, ignarus, &c.* } is a signe of the — Gerund in (*di.*) (*dum*) with (*ad.*)
10 (*To*)&c. next after Verbes of Going or comming, is a signe of the — First Supine or Gerund in
11 (*About to*)&c. as about to loue, is a signe of the ——— Participle in (*rus.*)
12 (Am, is, was, are, were, bee) are ——— Verbes by *Sum existo.*
13 (*To bee*) and is then a *double word*, as to be loued: is a signe of the — Verbe Passiue.

Exceptions.
14 (*To be*)&c. next after — { Any of the Englishes of (*Sum*) am, is, was, &c. / Any Substantiue or Person } is a signe of the — Participle in (*dus.*)
15 (*To be*) &c. next after any of these Adiectiues, worthy, vnworthy, easie, hard, *Dignus, indignus, facilis, durus, &c.* } is a signe of the — Later Supine, seldome a Verbe Passiue.
16 All wordes that in English end in (*ing*) as louing, &c. are ——— Participles in *ans* or *ens.*

An Exception.
17 But a Preposition before such word ending in (*ing*) maketh it — a Gerund in *di, do, dum.*
18 Yet note that such Gerundiue wordes hauing a Substantiue or Person following them, may be changed into the ——— Participle in (*dus.*
19 (*Being &c.*) is a signe of the ——— Participle in *tus, sus, xus.*

¶ (*Hauing*) &c. spoken as from the sense of a Verbe which is Actiue, must be changed by (*when*) or (*after that*) as *hauing loued:*
20 But spoken from the sense of a Verbe *Deponent*, as hauing spoken *loquutus*; *Hauing*, is then a signe of the ——— } Participle in *tus, sus, xus.* *Vndeclined.*
21 If ye doubt of any word in ¶ beginning of any clause of speech, it is — a Coniunction.
22 And, or, nor, either, neither, but, then, as, as it were, that is to say, Euen namely, by *Nempe, scilicet, videlicet:* are ——— Coniunctions Copulatiue.

24 All wordes { That yee doubt of in the middle or end of your speech, / *Of time*, as *euer, neuer*, / *Of place*, as *heere, there*, / that end in English in *ly*, and ¶ then ioyne with Verbes, } are — Aduerbes.
25
26
27 Learne first by heart your ——— Prepositions.
28 Your Interiections as also your Prepositions, are well collected by *Lilly.*

An Example of the parts of Speech as they lye in order.

Declined.

1 When *Caius Iulius Cæsar*, and *Cn: Pompey*, two Princely Peeres of *Rome*,
2 Vpon *a kinde* of *emulation* or *hatred* each to others, ſtroue for *the Empire*,
3 A thing *contrary* to the *earneſt* deſire of *many good* men,
4 *Who* more affected peace, *wherein* they had long liued, and *which* they thought
5 To bee the beſt meanes *that* might vphold the Common-wealth:
6 Hence ſought *they* firſt (as *wee* in the like would) to reconcile *them*,
7 And *to aſſwage* their malice, which yet they could not *doe*,
8 *Money* and *Munition* they had *to effect* that they long wiſhed for,
And as *ready* they were *to attempt* that they deſired, as *ſlow to obey* Commanders.
Yet did the Senate continually *exhort* them *to put* off Armes, but what of this,
When now the Fates farre more *preuailed to haſten* their ouerthrowes?
9 Cæsar had now a priuate *ſtudy*, or rather an earneſt *deſire* alone *to rule*.
Pompey againe, as hee was by his affabilitie and courteſie *skilfull* to *draw* many into his parts,
So was hee alſo *deſirous to ouerſway* his Oppoſites.
10 When thoſe two Generals had now *come* into the fields of Pharſale there *to pitch* their Tents:
11 And either part were now *about to giue* the onſet,
As Pompeyes horſemen were *to diſcharge*,
12 The Cæsarians (in regard they *were* not ſo many)
13 *Were* almoſt *diſcomfited*, and had *beene* quite *ouerthrowne* the firſt day,
14 Had not Cæsar (who knew better in ſuch cauſe what courſe *was to bee taken*) come freſhly in,
Affirming that in *matters to bee effected* by the Sword, feare muſt not daunt them:
I haue not brought *you* hither (ſaith hee) *to be Crowned* by cowardize;
15 Neither doth our glory conſiſt in thinges *eaſie to bee atchieued*:
Thinges are onely *hard to bee done*, becauſe we dare not doe them:
But as now what is *neceſſary* and *honourable to bee attempted*,
It is our part to thinke, that what is of this nature, is *ſhameleſſe to bee neglected*.
16 Thus *paſſing* to and fro, and either ſide *affecting* the honour of the day:
17 Time there was none *of idling*, for the chiefe cauſe was now *in acting*.
18 The one therefore *by inuading the ſtronger Guardes*,
And thoſe againe applying themſelues *in the reſiſting of their Forces* imminent,
19 Both *being incited* by the memory of their former Conqueſts *gotten*,
¶ *Hauing* now with great vehemency *ſpent* their ſtrengthes, the night came on them.
20 When Cæsar *hauing* courteouſly *ſpoken* to his Troupes hee gaue the retreat.

Vndeclined.

21 *But* now began the battaile the ſecond day, *yet* not without great hazard on either ſide,
22 Heere did the Souldiers of Pompey both horſe *and* foot ſhew their valour, *but* Cæsar his skill.
23 Onely the Fates now *more* fauoured him, and which I *rather* aſcribe to the cowardize of the
24 Who now *at laſt* gaue themſelues to flight, and he himſelfe as *then* eſcaping, (Pompeians
25 Departed *thence backwards*, and *from whence* hee came.
26 Though yet moſt *infortunatly*
27 *Into* Ægypt *to* Ptolome, whom not long before he had inueſted *in* his Kingdome.
28 But he caſting off (*Oh* moſt curſed treachery) the memory of his bounties.
Slue (*alas*) that worthy Gentleman & ſent his head to Cæsar, which he bewailed with teares.

A Briefe note of the Moodes according to the Englisſh tongue.

of the ſecond perſon *(Tu Vos)* nominatiue.

1 If you bid, command or pray, it is } —— Imparatiue
2 *(Let)* is alſo a ſigne of the —— } —— moode.

3 *I pray God that* } Signes by { *Vtinam* / *O ſi* } of the —— Optatiue.
God grant that }

4 *May, might, would, ſhould,* Signes of the —— Potentiall.

¶ Note yet that thoſe wordes, eſpecially the word *(may)* where they haue no precedent Conjunction or a Relatiue, may be no leſſe tranſlated by their owne Verbes —— { *Poſſum, Volo, Nolo, Debeo.*

5 *That, leſſe that, but that, ſo that, before that, after that, ſince that, when, if, vnleſſe, vntill, as ſoone as, how, although, albeit, as though, whereby, &c.* — } Conjunctions ſeruing to the Subiũctiue.

¶ Note yet that many of thoſe Coniunct: eſpecially in the beginnining of your ſpeeches, or where yee ſhall aske any queſtion, you ſhall finde them alſo to ſerue to the Indicatiue; But this I referre to your readings in your Latine Author, *viz.* —— { *Si, ſin, ſiue, cùm, poſtquàm, niſi, dum, donec, quomodò, quoniam.*

6 A Relatiue will haue either a —— Subiũctiue. or Indicatiue.

¶ But asking a queſtion, it is alwayes Indicatiue.
As who liueth without ſinne? whom doe men ſay that I am?

7 If yee ſhall eclipſe or leaue out the Coniunction *(that)* in the ſtructure of the Latine which is *(quod)* or *(vt)* the Verbe, ſhall then bee of the —— Infinitiue.

8 When two Verbes come immediatly together (being of diuers ſences) the later ſhall then bee the —— Infinitiue.

¶ Where yee may euermore obſerue, that in all ſuch formes of ſpeech of two Verbes comming together, the ſigne *(to)* before ſpoken of, is then a ſigne of the Infinitiue moode, except after theſe Verbes, —— { *Poſſum, Queo, Nequeo, Volo, Nolo, Debeo.*

Exceptions to the ſigne *(to)*

9 ¶ Heere yet obſerue in all your readings and practiſe, all the exceptions of the verbe Actiue and Paſſiue of the former briefe, of the parts of Speech.

10 *Item* in this forme of ſpeech and the like *(Thou muſt eate to liue, not liue to eate)* you muſt tranſlate the later Verbe by *(vt) (that)* as *Edendum eſt vt viuas, non viuendum vt edas.*

11 ¶ When a Perſon or Subſtantiue ſhall mediat the two Verbes, or leade the later Verbe with the Signe *(to)* you muſt change your ſpeech by (*that*) or (*which*) as:

I haue prouided a Tutor to teach you, *for* (that may teach you.)

And the like after an Adiectiue thus:

Hee is fit, or a fit man to teach you, *for* (which may teach you.)

12 In all other your ſpeeches, & which are knowne by Affirming, Denying, or asking a queſtion, } the Verbe muſt bee of the —— Indicatiue moode.

Come

An Example of the Moodes as they lye in order.

1 *COme* hither Sonne, and *Learne* at once for all,
2 *Let* not the time *bee loſt*, that may bee gain'd:
3 *God grant that* better hap to thee *befall*,
4 Nay this *may* well *bee done* thy ſelfe not pain'd.
Much *mighſt* thou learne, but that thou *mayeſt* in loue
Which *might* thee better *guide*, *proceed* thereto,
This *would* the wiſe *aſcribe* to God aboue,
Whoſe counſell firſt wee *ſhould* then *ſeeke* vnto.
5 *That* labour each man ſhould in his degree,
The Word commands, and this *vntill* wee die,
But *if* thou this neglect, what then may bee
6 The gaine thereof, *which may* thee dignifie?
This *who can* finde? Nay hence the Word doth threaten,
7 *That* God *will raſe* ſuch perſon from the Earth?
A worthy thing *that* Idlers *ſhould bee beaten*,
8 Who neuer *care* how to *preuent* a Dearth.
What then thou *mayeſt effect*, thou *muſt* not *ſhun*,
9 Whiles thou haſt *handes to worke* apply them well,
Againe, as this; ſo let each thing bee done,
10 *To giue* the Lord his praiſe and vice expell.
11 God hath Created *vs* not to *diſtaine*
Our names as Beaſts, for then moſt *iuſt* it were
On ſuch man *to impoſe* a double paine,
As whom the Lawes are *meete to keepe* in feare:
12 To them therefore our Conſcience now *muſt* binde vs,
When as wee heere *dee line* our death ſhall finde vs,
Or to what other care hath God *aſsign'd* vs?
Hee *hath* vs *made* and *cal'd* vs by his Sonne,
Why then *regard* wee not, his will bee done?

A Briefe note of the Tenſes according to the Engliſh.

1 *Did, Was, Were,* } Signes of the —— Preterimperfect tenſe.

¶ Note that (*did*) in the dialect of the Engliſh is better, and that often eclipſed: as — *Hee ſpake*, for *hee did ſpeake*. *Hee went*, for *hee did goe*. *He tolde me*, for *he did ſay to me*.

¶ Secondly, tranſlate you thoſe three Signes where you ſee occaſion, no leſſe, by the Preterperfect tenſe: vnleſſe where (*were*) is taken for (*ſhould bee*) as: A man *were* happy if hee knew his miſery: for *ſhould be happy*: heere it is euer Preterimperfect.

2 ¶ Thirdly, if any of thoſe three come alone, they muſt bee tranſlated by their owne Verbes, *Facio, Sum, Exiſto*.

3 *Might, Would, Should,* } Signes of the —— Preterimperfect.

¶ And thoſe yee may no leſſe tranſlate (for ſo yee ſhall often reade them) by their owne Verbes, *Poſſum, Volo, Nolo, Debeo*.

4 *Could* by *Poſſum* —— Preterimperfect, or Preterperf:

5 *Haue, Haſt, Hath,* } Signes of the —— Preterperfect.

¶ But writing by way of Hiſtory, you may for the Preterperfect-tenſe, or times paſt, vſe the Preſent-tenſe, either of the —— } Indicatiue or Infinitiue: as in *Cæſ.* & *Sal.* oftē.

6 (*Had*) a ſigne of the —— Preterpluperfect

7 ¶ But if (*Haue, haſt, hath* or *had*) come alone, as I haue a Mother, they are to bee tranſlated by their owne Verbes, —— } *Habeo*, as *habeo matrem*. *Eſt*, as *eſt mihi mater*. Or *Sunt*, as *ſunt mihi duo nati*.

8 *Shall, will*, ſignes of the —— Future.

¶ But (*will*) cōming alone, is to be tranſlated by its owne Verbes, *Volo, nolo*, Preſent, ſeldome Future.

¶ Further in ſtead of the Future Indicatiue, or Future Subiunctiue, and ſometimes of the Preterimperfect Subiunctiue, yee may vſe the Participle in (*rus*) with the Verbe *Sum*, thus: } 1. I ſhall loue, *Ego amaturus ſum*. 2. When I ſhall loue, *Cum amaturus ſim*. 3. When I would reade, *Cum lecturus eſſem*.

9 *Might, Would, Should,* } Where the Coniunction (*that*) is eclipſed in Latine, which is *Quod* or *Vt*, if yee tranſlate them not by their owne Verbes (*Poſſum, volo, nolo, debeo*) they are then ſignes of the —— } Future tenſe of the Infinitiue.

10 In all other your Speeches, your Verbe is euer of the —— Preſent tenſe.

¶ This Tenſe yee may beſt know by the time, all others depending on their Signes before expreſſed or knowne thereby.

This

An Example of the Tenſes, as they lye in order.

1 THis labour *did* me pleaſe at firſt,
But when then it *was* begun,
So many thinges appeared harſh,
That all *were* left vndone:
2 Now what in haſte as then I *did*,
And *was* the leſſe my praiſe,
3 It *were* my part if ſo I *might*
Now better my Eſſayes.
This *would* I doe, if thence I *ſhould*,
The Learned not diſpleaſe,
4 Or if the weaker ſort I *could*
well quit their paine with eaſe.
5 What others *haue* before *me done*,
The moſt I know approue,
6 Then ſay I *had* now written leſſe,
7 Then might I *had* thy loue.
8 I *ſhall* not *ſeeke* a greater boone,
Neither *will* I this *diſtruſt*,
But rather thinke by ſuch neglect
9 *That* I *might* ſeeme vniuſt;
And that but few that want my help,
Would hereof take diſguſt.

10 *Take* then that heere I *ſend*,
It *may bee* for thy good,
When oft thou *ſeeſt* the weaker ſort
Are plunged in the flood.
But this of all, if ſo thou *doubt*,
Is eaſily *vnderſtood*.

The first Table of the more generall rules of the Syntax of the Caſes: as they may bee conceiued in the Engliſh tongue.

1	WHere the Subſtantiue, Perſon or Relatiue cõmeth before the Verbe, it ſhall be	Nominatiue.
	2. *Exceptions.*	
2	Where the Subſtantiue, Perſon or Relatiue, cõmeth before the Verbe, the Coniunction *that* being eclipſed in Latine, it ſhall then be ——	Accuſatiue.
3	*The Relatiue rule* — If a Nominatiue caſe come betweene the *Relatiue* and the Verbe, *the Relat.* ſhal be ſuch Caſe as the Verbe requireth.	
4	*(Of)* is a ſigne of the ——	Genitiue.
5	But *(Of)* after a Verbe is a Prepoſition to the ——	Ablatiue.
6	*(Of)* ſpoken in *praiſe* or *diſpraiſe* as (he is of a great houſe) a ſigne of the	Genitiue or Ablatiue.
7	*(Of)* next after a Particip. in *(dus)* as he is to be loued of me, a ſigne of	Datiue, or a Prepoſition.
8	*(At)* or *(in)* a place, as At or in Yorke, is a ſigne of the ——	Genitiue, Item *humi domi militiæ belli.*
	Exception.	
9	But if your word of Plurall number as *Athenæ*, third declenſion as *Carthago*, place bee of the — It is a ſigne of the ——	Datiue or Ablatiue.
10	*(To)* is a ſigne of the ——	Datiue.
11	But *(To)* a place, as To Yorke, is a ſigne of the ——	Accuſatiue, Item *domũ rus.*
12	*(For)* next after any of thoſe — Adiectiues, Apt, fit, neceſſary, &c. *Aptus, idoneus, neceſſarius, expeditus.* Verbes, To prepare, it is lawfull, &c. *Paro, prouideo, conſulo, expedio, licet.* It is a ſigne of the	Datiue.
13	*From*, after thoſe Verbes of taking away —— *Demo, adimo, Eripio, tollo, &c.* Is a ſigne of the ——	Datiue, ſeldome a Prepoſition.
14	If the Subſtantiue or Perſon followeth a Verbe or any part of a Verbe, as Participle, Gerund or Supine, it ſhall bee ——	Accuſatiue.
	2. *Exceptions.*	Nominatiue or ſuch Caſe
15	If the Subſtantiue or Perſon followeth — *Sum, forem, exiſto, fio.* *Verbes Paſſiues*, as *Dicor, vocor, appellor, videor, &c.* It ſhall be —	as they haue before them.
16	See what Prepoſitions, as *Ad, apud, ante, &c.* require an ——	Accuſatiue.
17	*(O)* in Exclamation, requireth ——	An Accuſat. or Nominatiue
18	If yee call or ſpeake to any perſon, the word ſhall be ——	Vocatiue.
19	*In, with, by through*, are ſignes of the ——	Ablatiue.
20	But *In, with, by through*, comming before perſonall thinges, are —	Prepoſitions.
21	*(For)* as for my ſake, or cauſe, as *mea cauſa, meo nomine*, is a ſigne of	Ablatiue.
22	*(For)* before the word of *(price)* is a ſigne of the ——	Ablatiue except by thoſe Genit. *Tanti, quanti, &c.*
23	*(From)* as from a place, as from Yorke, is a ſigne of the ——	Ablatiue, Item *ruri, rure.*
24	*(Then)* ſpoken in compariſon after an Adiectiue or Aduerbe Comparitiue, *(Then)* being eclipſed in Latine, — Is a ſigne of the	Ablatiue.
25	See what Prepoſitions, as *A, ab, abs, de, è, ex, &c.* require an ——	Ablatiue.
26	Wordes that betoken — *Meaſure*, as *ſeauen foot broad, long, &c.* *Space of place*, as *7. miles 7. furlongs.* *Space of time*, as *the ſeuenth day or 7. dayes.* require an	Ablatiue or Accuſatiue.
29	Where in the clauſe of ſpeech there is no Verbe in Engliſh, as — 1. *Cæſar being Victor,* 2. *Cæſar triumphing,* 3. *Cæſar being crowned,* The Subſtantiue, Perſon or Relatiue, ſhall be —	Ablatiue abſolute.

Eaſy

1 E*Ach enterpriſe ſeemes* hard at firſt,
And this *I finde* no leſſe,
2 *That* many thinges *men take* in hand,
3 *Which God deignes* not to bleſſe:
4 The labour hence *of* ſundry wights,
5 As I haue *heard of many*,
6 And thoſe *of rare* and *noble Sp'rits*,
7 *To bee admir'd of any*,
8 Who liu'd *at Rome* moſt famous Knights,
9 (Inferiour not *to any*
10 *To Carthage* ſent, a Citie *apt*
11 *For ſtealth*, and truce that brake,
Which was not *Lawfull for them* thought,
And might the Romaines wake:
12 But moſt for this, that they *from them*
The glory ſought *to take*)
13 *Had* hard *ſucceſſe* before they could
A finall *Conqueſt make*:
For Hanniball *them chaſing* oft,
14 Who *was* chiefe *Captaine* then
15 Of Carthage, and *was deem'd* no leſſe
Then *peereleſſe Prince* of men.
16 *Vnto* the walles of Rome hee haſts,
17 *O wofull day* they cride,
18
19 Helpe *(Fabius Lord) in our diſtreſſe*,
20 And *with vs* good abide.
21 When *for their ſakes* hee makes no ſpare,
22 That might bee *bought for Gold*:
23 *From Rome* he haſtes, and though *more fierce*
24 *Then* any *Tyger old*:
25 *With him* hee copes not, though *in view*,
But held him ſtill *in chace*:
26 Thrice *twelue foote broad* he Trenches drew,
27 And thoſe *twelue furlongs* ſpace:
28 The *firſt day* that hee came in field,
Minutius was too raſh,
29 But *ſeauen moneths* after *(this* now *ſcene)*
Hee would not ouer-laſh.

The 2. table: Rules of further Exceptions, to the former Syntax of the Cases.

BY theſe former Rules and Poſitures before deliuered of the Parts of Speech, Moodes, Tenſes, and Caſes, yee may in ſome generall ſort aſſay to parſe your Engliſh Speeches to the manner or reference of the Latines, and that is punctually to note, how each word ſhould bee compoſed: which then ſhall bee a good preparatiue for you vpon the wordes once had or learned, the better to tranſlate your owne tongue into Latine.

Howbeit comming then to reade your Latine Author, where thoſe Rules are to take place, and which will in the Latine tongue appeare manifeſt in the termination of the wordes; Or when yee ſhall ſeeke to tranſlate your Speeches from Engliſh into Latine more exactly, you ſhall finde ſome of thoſe laſt former Rules of the Caſes to faile in part: And therefore for your further knowledge of your Caſes, you ſhall adde vnto them thoſe peculiar *Exceptions*, which here follow in their order, and are of certaine peculiar wordes of the Latines, which will (*as Rockes and ſhelues at Sea, manifeſted by their Card*) daily appeare vnto you in your readings.

Exceptions.	*To the fourth Rule.*	
1	(*Of*) after *Opus* and *Vſus*, Need, A ſigne of the	Ablatiue.
2	(*Of*) after *Plenus, vacuus, inanis, expers, &c.* full, emptie, a ſigne of the	Ablatiue or Genitiue.
3	(*Of*) after *Dignus, indignus*, worthy, vnworthy, a ſigne of the	Ablatiue.
4	(*Of*) after *Natus, prognatus, genitus, editus*, borne, begot, a ſigne of the	Ablatiue ſeldome a Prepoſition.
	To the Fifth Rule.	
5	(*Of*) after *Paenitet, pudet, taedet, piget, miſeret, miſereor*, it repenteth, it ſhameth, it wearieth, it pitieth, &c. a ſigne of the	Genitiue.
6	(*Of*) after *Accuſo, condemno, moneo, abſoluo, &c.* a ſigne of the	Gen. or Ablat. or a Pre.
7	(*Of*) after *Orbo, priuo, ſpolio, leno, libero*, to bereft, &c. a ſigne of the	Ablatiue. (poſition.
	To the Ninth Rule.	
8	(*To*) next after thoſe: 1. Adiectiues, *Aptus, neceſſarius, procliuis, natus*, — 2. Verbes: *Pertinet, ſpectat, attinet*, it pertaineth, — *Loquor, hortor, inuito, applico, prouoco, refero, mitto, ſcribo*, To ſpeake, to exhort, &c. — Verbes of *Going* or *Comming*: as *Eo, Venio*.	By the Prepoſition (*Ad.*)
	To the Thirteenth Rule.	
9	*En, Eccè, Eccùm.* Behold an Aduerbe for a Verbe,	A Nominat. or Accuſ.
10	*Egeo, Indigeo, Potior*, to lacke, to obtaine,	Genitiue or Ablatiue.
11	*Æſtimo, duco, habeo, facio*, to eſteeme or regard,	Genit. of the *value*, as *Tanti, quanti, pluris, minoris, &c.*
12	*Reminiſcor, recordor, memini*, to remember, *Obliuiſcor*, to forget.	Require Genitiue or Accuſat.
13	*Impero, mando, parco, obſequor, credo, ſeruio, ſtudeo, fauco, fido, confido, minor, iraſcor, blandior, parco, ignoſco, medeor, opitulor, reſiſto, reſpondeo, auxilior, &c.* To comaund, obey, beleeue, ſerue, &c. *Placet, diſplicet, libet, &c. Obuiam, ire, &c.* to meete with,	Datiues.
14	Verbes Compounds of *Sum* except (*Poſſum*)	Datiue.
15	Verbes compounded with *Satis, benè, malè*.	Datiue.
16	*Vtor, fungor, fruor, veſcor, nitor, vaco, &c.*	Ablatiue.

Other

The 3. Table: Rules of the Cases to bee added to the former.

Other Rules I must heere also deliuer you, though in the last place, because they are lesse obuious, or not so common in your readings, and which deserue rather the name of Phrases, according to the proper Dialect of the *Latines*: And so seeme they in respect of the other our former Rules, to bee spoken by way of *Figure*.

These haue I heere seperated by themselues from the rest, the better may you remember them.

Additions.	*Rules by way of Figure.*
1 THose Adiect. of *Quantity* put in ſ Neuter Gender Singular of the Nominat. or Accusat, *viz.* { *Hoc, id, quod, tantum, quantum, plus, minus, nil, nihil, aliquid, &c.* } require	Genit. of the Subſtant. following, as *Multum vini* much wine.
2 Those Aduerbs of { *Quantity: Sàt, ſatis, abundè, parùm, &c.* / *Time*, as *nùnc* temporis, *pridie* calendarũ. / *Place*, as *vbiuis* gentium, *nuſquã* terrarũ. } require	Genit. after them *Item Inſtar*, like *è regione* ouer against.
3 The phraſe of (*Eſt*) by an *Eclipſis* where we vnderſtand { *Officium, Pars, Proprium*, as { *Sapientis eſt*, it is the part of a wiſe man. }	Genitiue.
4. The phraſes of { *Intereſt* & *Refert*, as } { *Intereſt* Magiſtratus tueri bonos, *Refert* mukum Chriſtianæ reipublicæ, &c.	Genitiue.
5	Ablatiue.
6 The phraſe of the *Adiectiue poſſeſſiue* expreſſed, *viz. Meus, tuus, &c.* where the Genitiue of the Perſon *Mei, tui, ſui, &c.* is implicitly vnderſtood, as: We heard *his* voyce *crying* in the Wilderneſſe, *Suam* vocem audiuimus *clamantis, &c.*	Genitiue.
7 The phraſe of the *Perſon* expreſſed Datiue, *viz. Mihi, tibi, ſibi, &c.* where the *Adiectiue Poſſeſſiue, Meus, tuus, ſuus, &c.* is implicitly vnderſtood, as: Hee opened *my* eyes, *Illuſtrauit* mihi *oculos.*	Datiue.
8 The phraſe of (*eſt*) or (*ſunt*) where wee Engliſh it by *Haue*, as { *Eſt mihi mater*, I haue a mother. *Sunt mihi duo nati*, I haue two Sonnes.	Datiue.
9 The phraſe of (*Eſt*) with a Gerund in (*dum*) where we Engliſh it by the word *Muſt*: but chiefly by the Verbes of *Geſture*: *Eo, abeo, cubo, dormio, &c.* as { *Abeundum eſt mihi*, I *muſt* depart. *Moriendum eſt omnibus*, all men *muſt* dye.	Datiue.
10 The phraſe of *Sum es fui, &c.* and what other Verbes, with 2. Datiues, as ſ *Sum tibi præſidio*, I am a helpe to thee. { *Habere aliquem prædæ*, to hold on as a pray	2. Datiues.
11 The phraſe of Verbes admitting two Accuſatiues, as { *Docere, rogare, celare, monere*, } { *Aliquem, aliquid*, Item, *Induere ſe tunicam.*	2. Accuſat.
12 Obſerue what Verbes Compounds require ſuch Caſe as the Prepoſition wherewith it is compounded requireth, as { *Adire, Alloqui*, } *Aliquem* / { *Exire, Egredi*, } *Vitâ*	Accuſatiue. / Ablatiue.
13 Obſerue where contrary to the vſe of the Prepoſitions, the Verbes compounded with *Præ, ad, con, ſub, ob, in, inter*, requireth either { A Datiue onely, as *Prælucere, Alicui.* / A Datiue with an Accuſatiue, as { *Præferre, Cæſarem, Pompeio.* } / A Datiue or an Accuſat. at your pleaſure, as { *Anteſtare, Alicui* or *aliquem.* }	Datiue. / Datiue with an Accuſat. / Datiue or Accuſatiue.

Author

Author ad Lectorem.

NOn noua sunt isthæc (Lector) si singula spectes,
Sed quæ sunt nostris sàt benè nota Scholis.
Aſt nouus iſte labor te forsàn (Zoile) pungat,
Cùm neq; nota probes, nec noua ferre velis :
Mitior intereà mens sit Doctiſq; Boniſq;,
Vt quibus ex animo gratia maior ineſt.
Si cui profuero, ſatis eſt, nihil amplius optem,
Solus hic ingenij finis, & artis erit.

DANIELIS ARVNDELLI Medici, ad Authorem Epigrauma.

QVæ tu nota refers, noua ſunt examine vulgi,
Nec ſic grata minùs, nam noua vulgus amat.
Tum quod nota ſient Doctis, cum ſingula bellè
Diſcutias, Doctis non minùs eſta placent.
Ergò tu ſpurcas Luſcorum temnito ſannas,
Attribuet laudis ſat tibi docta cohors.
Quodq; poteſt vulgus, referet tibi pignus amoris,
Cui noua quæ fuerant, tu quoq; nota facis.

Eiuſdem in Momum.

VT Taurus cornu, Sonipes pede, Mulnius vngue,
Marſus vulnifico dente tremendus aper;
Sic pariter linguâ Momus metuendus acerbâ,
Quâ ferus innocuos vulnerat ipſe libros.
Enomat ipſe licet Stygium, velit Hydra venenum,
Hic liber à Momi fulmine liber erit.

An

AN APPENDIX TO OVR FORMER TABLES.

FOr the Rules or precepts of Art not before expreſſed, or what may bee thought herein or hereafter by vs omitted. (A thing common with thoſe who ſeeke to bee thus compendious) this may be for anſwer, that my Pupill ſhall ſeldome be troubled with them, or in caſe he ſo be, then ſhall hee the better conceiue of their manner and vſe, as hee ſhall firſt make a profit of thoſe firſt before deliuered, and which I haue heere thus the rather Collected, as they are the more familiar and vſuall.

Scriptum quò planiùs eò popularius & gratius.

Where if any doubt ſhall yet chance to ariſe to him, it ſhall be for his aduantage to inquire further.

In the meane whiles, let him weigh with himſelfe, that nothing more ſpeedeth in the Art of Grammar, then to make ſoft and ſure ſteps in the firſt rudiments: And where on the contrary to poſt forwards, and yet to bee weake in the true iudgement of them, were to make an endleſſe labour but no wayes gainefull.

And this I alſo ſay, for that thoſe Rules of the Grammar which are ſo requiſit for the firſt introduction of our Children, and what others to the Latine tongue, whether mine or others, they would be daily at firſt: or then often as (before I haue ſaid) read ouer on their part, or the vſe of them deliuered or imparted vnto them by the Teacher, according to that of *Quintilian*:

Grammatica ſemper eſt in receſſu.

Thoſe ſhall therefore now require many recourſes to bee made vnto them, that nothing in them deliuered may afterward ſeeme ſtrange vnto ſuch young Students, when occaſion ſhall offer it ſelfe.

And to this end, and for the better vnderſtanding now at firſt of thoſe our former Principles, hee ſhall doe well in his reading of them, euermore to apply

them to the Examples there oppoſite in Engliſh, where the word which concerneth the Rule is alwayes expreſſed in a different Letter from the reſt of the ſentence.

Secondly, hee muſt likewiſe ſeeke to apply them to whatſoeuer hee ſhall reade in any Engliſh Author.

Thirdly (and now in the meane while) whiles thus (I ſay) he ſeeketh to vnderſtand them, the like care would bee daily taken of learning by heart the declenſions of the Nounes, Subſtantiues and Adiectiues, and of the Pronounes, together with the Coniugations or formes of Verbes Actiue and Paſſiue, as they are deliuered in the Introduction of Grammar, which wee ſo ſeriouſly at firſt enioyne our young Children vnto, as who haue partly found this adage true in our ſelues.

Dediſcit animus ſerò quod didicit diù.

Or as the wordes of *Vegetius* are of his young Souldier.

Non tantùm celeriùs ſed perfectiùs imbibuntur quæ diſcuntur à pueris.

When this not often done, or leſſe ſeriouſly peruſed, hardly ſhall hee for his part proceed to decline, or vary other wordes to their likelihood; a thing yet moſt requiſite for him, where hee ſhall ſeeke to tranſlate his Mother tongue into Latine: And is one chiefe cauſe, that wee ſee many able in ſome ſort to vnderſtand their Latine Author, when yet they can no wayes relate (as at firſt I ſaid) their minde againe into Latine, vntill they can according to its due variation, apply each word to its Rule. And this precept I giue to note, what ſimilitude our memory doth beare to our younger plants.

Plantas tenellas frequentiùs adaquare proderit.

Many precepts yet am I further to deliuer him, as well concerning the Dialect of the Engliſh, which was my prime taske; as of the *Latines*, which yet is the ſcope I ſhoote at, and which all appertaine to his better proceedings: but of thoſe in their times.

But in caſe hee ſhall by that wee haue hitherto ſaid, ſeeke more timely of himſelfe to poſt forwards (where yet I could wiſh him not to ouer-maiſter himſelfe as yet with his Author, for this would but diſ-hearten him) hee ſhall doe well to take firſt by the way a taſte of his three Concords, leaſt without them hee doe but imitate the Blinde in groping for the way, which otherwiſe he might with more eaſe and certaintie attaine vnto.

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1. *The Concord of the Nominatiue Caſe and the Verbe.*

LEt him firſt (I ſay) learne or bee practiſed for a time, to accord his Nominatiue caſe to its Verbe, and the Verbe to the Nominatiue caſe, according to its due Number and Perſon: as

In Iudicio gratia abſit, *cauſæ* merita diſcernantur.

Virtutem quis *non* amplectatur? *Aſt ante virtutem ſudorem* dij poſuerunt. *Ex* Heſiodo.

☞ Where yet by reaſon wee vſe the word (1. *It*) in our Engliſh, 2. Or that the Nominatiue caſe is placed more obſcurely, you ſhall finde the Verbe of the third Perſon alone: And ſo may yee hold it as put Impersonally: as

1. Pudet *me eſſe inertem*:
2. *Non* eſt *turpe reipublicæ inſeruire.*

☞ Howbeit (*Sum*) (*Fio*) and the like, lying betweene two Nominatiue Caſes of diuers Numbers, may ſometimes ſeeme indifferently to accord to either: But to whether yee may beſt incline, the Eupheny, or ſweetneſſe of the ſpeech it ſelfe will beſt direct you, as in theſe Examples following: And where I wiſh you onely to obſerue the place of the Verbe, and that is:

As it accordeth to the Nominatiue { 1. former, 2. later.

1. Tulliola *deliciæ noſtræ tuum munuſculum* flagitat. *Cic.*
Magnæ diuitiæ ſunt *legè naturæ compoſita paupertas. Sen.*
2. Captiui *præda militum* fuerunt. *Liu.*
Quid niſi ſecretæ læſerunt *Phillida* ſiluæ? *Ouid.*
Sanguis erant lachrimæ. *Ouid.*

☞ And to this muſt you further note, that when two Subſtantiues or two Perſons ſingular ſhall leade your Verbe, there let your Verbe bee of the plurall number: as

1. Credulitas *pariter ac* diffidentia perdiderunt *homines. Ex Heſiodo.*

And then let it accord with the worthier Perſon: as

2. Ego *& vxor mea* valemus.
Si tu *& tua* valetis *gaudeo.*

☞ Where therefore this Example might ſeeme ſtrange, though tollerated by its Figure, and ſo well approued.

Romulus *cum* Remo *fratre leges* dabant:

Item. Ego cum vxore *& filijs* valemus.

☞ But

☞ But the reason is, that both Romulus and Remus are both here intended in the sence as Nominatiues, though but one so expressed. And the like of the other instance.

☞ Howbeit yee may sometimes reade two Nominatiues expressed, and yet the Verbe to agree onely to the last, and so not Plurall: As in these Examples.

Diuitiæ verò virtus *&* gloria comitatur. *Ex Hesiodo.*
Turpis inopsque *simùl miserabile* transigit *æuum.*
Non venus & vinum *sublimis pectora regit:*
Et genus & virtus *nisi cum re vitior algâ* est. *Hor.*
Risus populi atq́ admiratio *facta est. Cic.*

☞ Secondly yee must know, that there are diuers Substantiues, Pronounes, and others, which being Singular doe yet betoken a Pluralitie, and so may the Verbe bee notwithstanding plurall: as

In Africâ magna pars *ferarum æstate non* bibunt *inopiâ imbrium. Plin.*
Item Pars occisi sunt: Partim *signorum* sunt combusta:
Planxerunt *eum omnis* Israel *planctu magno.*
Vterque *nostrum* valemus.
Aperite aliquis *actutùm ostium.*
Quid illic *hominum* litigant? *Ter.* For *Quod genus hominum. &c.*
Non minùs *quindecem millibus hominum in eo prælio* cecidere.
Alter *alterius onera* portate. *Plutarch.*

2. The Concord of the Substantiue and Adiectiue.

IN the second place, his care must bee to accord the Adjectiue to its Substantiue in Case, Gender, and Number:

Bono loco res humanæ sunt, *quod* nemo *nisi suo vitio* miser est. *Sen.*
Monstrosa res est, gradus summus *&* animus infimus,
Sedes prima *&* vita ima: *Bern. de Consid.*

☞ Where yet the Adjectiue may bee put alone either { 1. Masculine. 2. Neuter.

Examples.

1. Pauci quærunt *Deum propter se, sed propter aliud:*
2. Tutissimum *ergo, penitentia confessio & satisfactio culpæ. Quintil.*
Turpe, *senex miles turpe, senilis amor. Ouid.*
Turpe, *seni vultus nitidi, vestesq́ decoræ. Corn. Gallus.*

☞ Where

☞ Where alſo two Subſtantiues Singular ioyned with a Conlunction Copulatiue, require an Adiectiue Plurall : as

Mecænas & Agrippa *fuere* Coętanei.
Cæſar & Pompeius *licet arctâ neceſſitudine* deuincti
fuerunt, reconciliari tamen numquàm potuere.

☞ Neither this onely, but in caſe the two Subſtantiues Singular bee of diuers Genders, there muſt the Adiectiue agree with the worthier Gender, the Maſculine being worthier then the Feminine, and the Feminine worthier then the Neuter : as

Mulciberi capti Marſque Venuſque *dolis*,
Ego & ſoror *mea ſumus* alienigeni. *Ouid.*

☞ And the like might appeare in this inſtance, though by the figure Syntheſis.

Ilia *cum* lauſo *de Numitore* Sati. *Ouid.*

☞ The like inſtance might I giue of a Subſtantiue Maſculine or Feminine, joyned with a Subſtantiue Neuter : as

Bos & iumentum *ſunt ad præſepe* alligati.

☞ And yet wee no leſſe reade the Adiectiue in the like ſpeech Neuter : as

Lena & Scortum *ſunt* perniciociſſima.

☞ But for thoſe laſt recited formes of Speech how euer yee tranſlate them, this following Poſiture holdeth yet euer true, *viz.* That of things without life, though neither of them bee of the Neuter Gender, yet muſt the Adiectiue in ſuch caſe be made Plurall, and of the Neuter Gender : as

Virtus & religio *ſunt hominibus* neceſſaria *Deo* gratiſſima.
Diuitiæ decus gloria *in oculis* ſita *ſunt*. *Saluſt.*
Vulgus, aqua, & ignis, ſunt prorſus intractabilia.

☞ Though this inſtance yet I might giue to the contrary :

Per vim ſunt leges & plebiſcita coactæ :

But this forme of Speech happens ſeldome.

☞ Againe, yee may ſometimes reade your Subſtantiues Neuter, and yet your Adiectiues Maſculine in this manner, by the figure Syntheſis.

Capita coniurationis trucidati.. De Catilina & Lentulo.
Duo millia cruciibus affixi.

☞ But the reaſon hereof is, for that the ſenſe of the wordes is of men, and ſo importeth it a Maſculine Gender.

Againe, the Perſon Plurall may intend a Singular, though it bee put Plurall, and then ſhall the Adiectiue or Participle bee Singular : as

Nobis abſente : for *abſentibus*. *Plaut.*

But this falleth more ſeldome.

3. The Concord of the Relatiue with its Antecedent.

IN the third place he muſt obſerue the like agreement betweene the Antecedent and its Relatiue, in Gender, Number, and Perſon: as

Ille *laudatu dignus eſt*, qui *laudanda facit.*

☞ Howbeit the Perſon Antecedent is not alwayes expreſſed, and this is alſo common: as Qui *Deum didicit*, omnia *didicit.*

☞ Againe obſerue, that after two Antecedents Singular the Relatiue ſhalbe Plurall, and agree in 1. Gender and 2. Perſon, with the worthier Antecedent: as

1. Abrahamus & Sara *vxor à Pharaone liberaliter* excepti *ſunt*, qui *tamèn in Ægipto non ſunt diu commorati:*
2. *Nihil quidèm* mihi *aut* vxori *meæ grauius accidere potuit*, qui *tamèn longè meliora ſperabamus.*

☞ Only where the two former Antecedents are of thinges without life, the like is to be obſerued of the Relatiue, as before wee ſaid of the Adiectiue, *viz.* that it ſhall be Plurall Neuter: as

Virtuti & religioni *incumbendum eſt*, quæ *ſunt hominibus apprimè neceſſaria.*

☞ But in this he ſhall finde it ſometimes doubtfull, when the Relatiue commeth betweene two Antecedents of diuers Genders to whether hee may then beſt apt his Relatiue, to the { 1. Former, or 2. Later. }

1. *Vnus erat toto naturæ* vultus *in orbe*, Quem *dixere* Chaos. *Ouid.*
2. Animal *hoc prouidum & ſagax*, quem *vocamus* hominem: *Homines ſceleratí & perditi ex vrbe pellendi ſunt*, quæ *eſt ciuitatum* pernicies.

☞ Howbeit your Antecedent doth not alwayes ſo plainly appeare, as in our former inſtances, for ſometimes an Infinitiue Moode is Antecedent, and then is the Relatiue Neuter, and of the third Perſon.

1. And this Infinitiue Moode is ſometimes (as before I ſaid) expreſſed: as Saltare *in funere* (quod *minùs decet*) *indecorum eſt.*
2. Or not expreſſed: as *Qui* habet ſalem, quod *in te eſt.* *Id eſt* habere ſalem.

☞ And againe, your Antecedent may bee vnderſtood in your Adiectiue Poſſeſſiue, and ſo may the Relatiue haue its Gender, Number, and Perſon, from the Perſon not expreſſed: as

Quis meas *fortunas laudet*, qui *talem mihi filium adoptauerim?*

☞ But

☞ But thoſe Precepts hee ſhall finde in *Lilly*, though I doe heere againe as briefly as I may recapitulate them for his memory ſake, and to note the care he ought to take of thoſe his Concords, euen now in the firſt of time, when thoſe not knowne, he can neither vnderſtand his *Latine* Author, nor yet expreſſe his minde from *Engliſh* into *Latine* in any congruetie.

If a better method he finde to the Latine tongue, this ſhall not hurt him: By this ſhall hee the better Iudge of that, and by that hee ſhall the better Iudge of this, and ſo make good of both, where what he ſhall euer in his times reade, he ſhall not loſe his time.

VVHat reſteth further on our part to bee ſaid, there ſhall now follow certaine Diuine and Morall ſentences in either Tongue, and which ſhall alſo as aptly as we may accord to the precedent Rules of the Syntax, ſummed vp by their Figures in our laſt three Tables, and where to thoſe our Sentences or Examples we ſhall apply the like Figures, that the one may the better anſwer the other, and where their reference ſhall appeare to the Reader more manifeſt, as wee haue marked all our Exemplary words (as before I ſaid) with a different Letter from the reſt.

To teach onely by the Rule (as yet wee might) would ſeeme to ſome ouer harſh, eſpecially to thoſe that are leſſe docible, that no maruaile why the Common people are compared to young Children.

Plebeij animi, vt pueri indocles, exemplis potius quàm ratione capiuntur.

Where reaſon therefore is leſſe forcible, or the Poſitures of Art doe giue no manifeſt ground of themſelues, there haue we no other, or at leaſt no better way thereto, then by Demonſtration; which gaue the Oratour good cauſe to ſay:

Longum iter eſt per præcepta, breue & efficax per exempla.

By our former Precepts or Rules of the Syntax, you may obſerue, how the ſtructure of the Subſtantiue, Perſon, or Relatiue, for their Caſe in Latine, ſhould or ought to be: or how you may beſt apply your ſelfe thereto vpon your occaſions: But peruſing thoſe our Examples following, as I haue drawne them from the Latine Authors, thoſe ſhall better manifeſt vnto you what the manner of the *Latines* is. And ſo teach wee *à priori*, and *à poſteriori* both.

Howbeit for your further Inſtruction, or better illuſtration of theſe our precedent Rules, I haue hereto added the varietie of the *Latines* thereupon, with this marke ☞ as in what pointes thoſe Rules hold leſſe generally; when not varying from their manner, this I muſt tell you, that to tye your ſelfe too ſtrictly to the Rule, as wee haue before generally deliuered it, would deſcry your weakeneſſe of ſtile, and therein alſo hinder your inuention, which would better increaſe vpon you, as you finde your ſelfe ſtrengthened with the copie of Wordes, and varietie of Phraſes.

THE

THE FIRST TABLE OF THE SYNTAX EXPRESSED BY way of EXAMPLES.

1. The Substantiue, &c. comming before the Verbe: Nominatiue.

OMnis summa *disciplinæ Christianæ in misericordiâ & pietate* est.
Ardua *per præceps* gloria vadit *iter.* *Ouid. 4. Trist.*
Perit judicium *cum transit per affectum.* *Sen.*
Tunc cede *malis: sed contra audentior ito,*
Quàm tua te fortuna sinat. *Virg.*
Qui *ditari* vult *minuat desiderium opum, non opes augeat.* *Sen.*
Qui *modestè* paret, *videtur qui aliquandò imperet dignus esse.* *Patritius.*
Quisquis *hominum in delicijs vitam* agit, *viuens mortuus est.* *Sen.*

☞ Note that sometimes yee may reade as formerly wee haue deliuered
1. An Adiectiue Neuter,
2. An Infinitiue Moode or clause of a Speech
3. An Aduerbe for a Substantiue
} To supply the place of a Nominatiue case: as

1. Salubre est, *tum pium, & commodum diluculo surgere.*
2. Diluculo surgere *vt salubre, sic commodum* est *& pium.*
Audere *cum bonis etiam rebus coniunctum, per se ipsum* est *maximè fugiendum.*
Primò quidem decipi *incommodum* est, *iterùm stultum, tertiò turpe.* *Cicer.*
Hoc semèl legere, sufficit.
3. Partim *hominum* venerunt. *Gell.*

EXAMPLES OF THE FIRST TABLE.

I.

THe whole ſumme *of Chriſtian Diſcipline* is *in Mercy and Pitie.*
Perfect Glory proceedeth *by a dangerous paſſage.*
The iudgement periſheth, *when it paſſeth by affection.*
Yeeld *not* thou *to euils, but ſtriue more boldly againſt them then thy* fortune *doth* ſuffer *thee.*
Who will become *rich, let him leſſen his deſire of riches, not increaſe his riches.*
Who obeyeth *modeſtly, ſeemeth worthy to rule hereafter.*
Whoſoeuer paſſeth *his life in pleaſures being aliue,* he is *but a dead man.*

It is an healthfull thing *as alſo godly and profitable, to ariſe earely.*
To ariſe earely, *as it is wholſome ſo it* is *commodious and godly.*
To bee bold hardy *euen ioyned with good things, of it ſelfe* is *greatly to bee eſchewed.*
Firſt to be deciued is *incommodious, ſecondly a folly, the third time a ſhame.*

2. The Coniunction (That) Eclipsed.

Deus homines *non vult otiosos* esse.
Hæc est vna omnis sapientia, non arbitrari se scire *quod nesciat.*
Mallem me reprehendi *quàm laudari, hoc enim iucundum, illud vtile.*
Turpe est eos *qui benè nati sunt, turpitèr* viuere. *Sen.*
Difficile est, aut diuitem *modestum, aut* modestum esse *diuitem. Sen.*
Facilius est errare naturam, *quàm dissimilem sui* principem posse *rempublicam formare. Dict. Theopompi, apud Var.*

— — — — *Lex altissima fati*
Occultum nihil esse *finit. Claud. ad Honor.* (*Ouid.*

¶ This Speech then seemeth to be spoken by the Figure *Antiptosis:* { *Sed vereor tarda* causa fuisse *moræ.* Yet seldome in vse.

¶ Note further, that this Rule or forme of Speech, of the word (That) thus eclipsed, doth then onely take place, when the former Verbe or Adiectiue Neuter is spoken with some Emphasy, as it may appeare by those former Examples, otherwise not.

☞ But howsoeuer, if you translate your Speech by (*Quòd*) or (*Vt*) and which you may alwayes doe, this Rule abateth, as in the latter of these two instances.

Diuino cultu neglecto { Nostram perire gloriam *necesse est.* / *Necesse est* vt nostra gloria pereat.

☞ Onely by this our former Rule by way of an Eclipsis, doe the Latines speake more briefly and more eloquently, and so may you.

¶ This yet note, that after Verbes of:
1. Sence, yee are to vse (*Quòd*) that, { 1. *Audiui* quòd sit *profectus, &c.*
2. Action, yee are to vse (*Vt*) that, as { 2. *Profectus est* vt *audiret, &c.*

3. The Relatiue Rule.

Quem *sæpe* transit casus, *aliquandò inuenit. Sen.*
Fortuna quem *nimium* fouet, *stultum facit. Publ.*
Cælestis ira quos premit *miseros facit, humana nullos. Sen.*
Quicquid *à nobis* minor expauescit, *maior hoc nobis Dominus minatur.*
— — — Quodcunque profunda,
Traxit auaritia, *luxu peiore refundit. Claud.*
Quemcunque *fortem* videris *miserum neges. Sen.*

Nulla

2.

GOd *would not* that men become *idle.*
This is the onely wisedome, that *a* man *doe neuer* suppose, that he knoweth *what hee is ignorant of.*
I had leither that I bee rebuked, *then praised, for this to bee is pleasant, but that is profitable.*
It is a shamefull thing that they, *who are Nobly borne,* should liue *shamelesly.*
It is an hard thing, that a rich man should euer be *modest, or that a* modest man should be *rich.*
It is an easier matter that Nature erre, *then that* a Prince should frame *a Common-wealth vnlike to himselfe.*
The highest law of the Fates suffereth not, that any thing bee hid.

Gods Glory being neglected, it is neeessary that our Glory doe perish.

3.

VVHom a mischance, or disaster doth often passe by, *it doth sometimes or other finde him out.*
Whom the anger *of God* doth presse *or afflict, it maketh him miserable, humane anger maketh no man so.*
Whatsoeuer our Inferiour doth feare *as from vs to bee done, this doth the Lord who is greater then wee, threaten vnto vs.*
What *by close Auarice* a man doth draw together, *hee spendeth it with worse ryot.*

Examples of the first Table.

Nulla infælicitas frangit, quem nulla fælicitas corrupit.

☞ Note also that the Relatiue giueth its Rule to its Substantiue wherewith it is ioyned: as

Quas copiolas *colligimus, refundimus.*

Cuius *te* subditum agnoscis, *num illius vitæ insidias struis?*

☞ Note further that the Rule here exemplified, stretcheth yet to diuers other wordes, then we haue before obserued in our Table of the partes of Speech, *viz.*

Wordes following the Rule of the Relatiue.

Vter, *whether* of the both.

Qualis, *what manner.* Quantus, *how great.* Quantum, *how much.* Quantillum, *how little.* Quot, *how many.* } *Item* where { *Talis*, such. *Tantus*, so many. *Tot*, so many. } maketh { Qualis, *as.* Quantus, *as.* Quot, *as.*

Vtrum *horum* mauis, *amicum blandientem, vel hostem sauientem?*

Qualem *hic nobis* mercatus *es Eunuchum? Ter.*

Heu quantos ignes *& quanta* incendia *passim*
Excitat iste puer? Palong.

Quot amicos *quotq; inimicos habeas, res aduersæ docent.*

Quàm multa acerbâ, *& perpessu aspera* subit *in hac vitâ* mortale genus?

Talis est conditio hominum, qualem videmus *foliorum.*

Quot *Cœlum stellas tot habet tua. Roma puellas.*

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4. (Of) a Signe of a Genitiue.

HOminis *decus est ingenium*, ingenij *lumen eloquentia. Cic.*

Maior famæ *sitis est quàm* virtutis. *Sen.*

Tota Philosophorum *vita commentatio* mortis *est.*

Fortuna soror est rectæ institutionis, *& filia* prouidentiæ. *Plut.*

Omne bonum est sui *profusiuum.*

Qui bonus, hic recti *conscius esse solet.*

Auida est periculi *virtus & quò tendat, non quid passura sit cogitat.*

Natura amans est sobolis.

☞ Where yet note that (*Amans*) is vsed heere Adiectiuely, not as a Participle, and so shall wee Englisht: Carefull *of* her young.

The

Examples of the first Table.

No infelicitie breaketh him whom no felicitie *before* corrupted.

What riches wee gather *together wee powre them out againe.*
Whose subiect thou doest acknowledge *thy selfe, doest thou lye in waite for his life.*

Wordes following the Rule of the Relatiue.

Whether of *those two* hadst thou leither? *A flattering friend or a furious foe?*
What manner of *Eunuch* hast thou bought vs?
How great fires and how great spoyles *euery where* doth Cupid raise?
Aduersitie teacheth me how many friends *and* how many enemies thou hast.
How many sorrowes, *and hard to bee suffered,* doe mortall men vnderbeare *in this life?*
Such is the condition of men as wee see *of the leaues.*
So many Courtezens hath Rome, as the Heauen hath *Starres.*

4.

THe glory of a Man *is his wit, and the light* of his wit *is his eloquence.*
There is a greater thirst of Glory *then* of Vertue.
All the life of the Philosophers *is but a comment* of Death.
Fortune is the Sister of good Institution, *and the Daughter* of Prouidence.
Euery good is liberall of it selfe.
Who is a good man, is alwayes bold and conscious of his honestie and credit.
Vertue is hardy and greedy of danger, *and bethinketh herselfe to what shee may tend, not what shee shall suffer.*
Nature is euermore carefull of her issue.